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TALKING ABOUT AN EVOLUTION

AN INTERVIEW
WITH AUTHOR
LEV RAPHAEL

see page 8

INTERVIEW CONDUCTED BY LIZ GALST

The first I ever heard of Lev Raphael was through a review of his book *Dancing on Tisha B'Av* in the back pages of *Hadassah Magazine*. *Hadassah* — if you don't know — is the mouthpiece of the nation's largest Jewish women's organization, with which it shares the same name. It's a pretty mainstream bunch of girls, really, though recently they've been reaching out to some of the Jewish community's more marginalized members. I, for instance, serve on occasion as the Northeast region's homosexual posterchild....

Anyway, I'm reading along, sort of skimming really (because the prose is never that good), when my eyes come upon these immortal words by reviewer Sylvia Rothchild: "Mosts of Raphael's young male characters are homosexuals.... Through their eyes we learn a lot about 'rock-hard chests,' 'wash-board stomachs,' passions for weight lifting, running and aerobics, and special tastes in food, drink and decor. Their sexual encounters, reading like parodies of heterosexual experiences, are explicitly described, painfully exposing the frustrations, rivalries and abusiveness in unstable relationships."

NEA cuts Boston's media arts budget

The fund includes gay film festival; artists debate whether move is anti-gay, citing homophobic letter to Congress

By Dawn Schmitz

BOSTON—A decision by the National Endowment for the Arts (NEA) to cut funding to the Institute of Contemporary Art (ICA) in Boston has some advocates of freedom of expression questioning whether the decision was based upon agitation from anti-gay, fundamentalist Christian forces. However, the ICA has stated its confidence that the reduction in funding, revealed late last month, was due to legitimate reasons.

The ICA's Media Arts Project—which produces the annual Boston Gay and Lesbian Film Festival—had its NEA funding cut from \$24,000 per year to \$10,000, according to ICA Director of Communications Arthur Cohen. Members of the Boston Coalition for Freedom of Expression (BCFE) indicated concern following the decision, noting the possible link between the NEA's action and a letter that was written by a member of an arch-conservative group specifically criticizing the film festival.

Anti-gay letter criticizes film fest

The letter was sent to every member of Congress, according to Jim D'Entremont of the BCFE.

The letter, written by Donald Wildman of the American Family Association, a fundamentalist Christian anti-gay organization based in Tupelo, Miss., stated that "The NEA grant [to the ICA] helped fund the showing of sexually explicit homosexual films."

The letter mentions several of the films shown at the seventh annual festival, held last summer, including "Dick," which features shots of penises with voiceovers of women discussing them, and "We're talking Vulva," a comic rap music video about women's health issues. No actual genitalia are shown in the video. The letter also makes note of one major mainstream Hollywood movie, *Sunday, Bloody Sunday*, a film starring Glenda Jackson and Peter Finch, about a bisexual man and his liaisons with a man and a woman.

Debate over NEA's motive

"Obviously there was a concern [at the ICA] that there was a causal link" between the reduction in funding to the media arts program and the letter to Congress criticizing the gay and lesbian film festival, Cohen told *GCN*. He said, however, that leaders at the ICA met with representatives at the NEA earlier this month and were satisfied with the NEA's explanation that the reduction was made due to instability within the ICA organization.

According to Cohen, the NEA's explanation focused on the fact that the ICA went without a director from February to October of last year and suffered staffing problems within the media arts project itself. "We've received what we consider to be reasonable assessment that the [letter and the funding cuts] are not connected," he said. A spokesperson at the NEA said that regulations forbid the discussion of funding decisions with the press.

D'Entremont of the BCFE said that the NEA's explanation may be accurate, but that a causal link between the letter and the NEA decision cannot be ruled out. "You can still draw that inference [that the two are linked]," he said. "What we're interested in

GERSHEN KAUFMAN

Interview continued in centerspread

Continued on page 10

Newsnotes

Quote of the week

"Instead of pointing the finger at people and having witchhunts and ostracizing each other for lifestyles and sexual preferences, we should all be uniting to fight this disease.... I'm not HIV positive, but what if I were? I would be more afraid of how society would treat me for having the disease than the actual disease itself.... I'm not afraid to be associated with people who are HIV-positive, and I am not afraid to love people who are HIV-positive because their ordeal is more important than mine, because their courage is larger than mine, because what they're facing is real. And if we can learn to deal with reality, and our fears, then I'm hopeful than we can conquer this disease."

—Madonna, responding to entertainment industry rumors that she is HIV positive, in her acceptance speech for the "Courage" award from the American Foundation for AIDS Research, Dec. 10 in Los Angeles.

Gay refugee gets asylum in Canada

TORONTO—Setting a North American precedent, the Canadian government granted refugee status Jan. 13 to an individual who said he would be persecuted due to his sexual orientation if he returned to his native Argentina. While gay men and lesbians have been granted refugee status for fear of persecution in the Netherlands and Germany, the Canadian decision is the first of its kind in North America and could have broad ramifications for refugee cases in the U.S., experts told the *New York Times*.

Jorge Alberto Inaudi of Argentina testified before the Canadian Immigration and Refugee Board that he had been arrested twice, in 1989 and 1990, tortured, raped and "completely terrorized" by Argentina's federal police because he is gay.

The Argentine government's persecution of gay men and lesbians has received international attention in recent months. It is legal to arrest and detain individuals due to same-sex orientation, and the country's Supreme Court rejected recognition of legal status to a gay and lesbian group in November on the grounds that the group's intent was to promote public acceptance of a sexual conduct that "harms nature and human dignity."

The Canadian decision to grant Inaudi refugee status was based upon the 1951 United Nations Convention Relating to the Status of Refugees. Under the convention, a refugee is defined as someone who "owing to a well-founded fear of persecution for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his [sic] nationality and is unable, or is unwilling to avail himself [sic] of the protection of that country."

A Toronto immigration lawyer who represented Inaudi successfully argued that Inaudi, as a gay man, is a member of a persecuted social group.

—Dawn Schmitz

Activists pressure Russia and Europe

BERLIN—One hundred-sixty lesbians and gay men from throughout Europe held a demonstration at the Russian embassy in Berlin Dec. 30, protesting the political and social discrimination against lesbians and gay men in Russia. One Berlin activist was received at the embassy and presented an official protest letter and a petition signed by hundreds of Berliners.

The action was part of the European regional conference of the International Lesbian and Gay Association (ILGA), attended by delegates from 21 European countries. At the conference, ILGA members acknowledged their success in working with the European Community (EC) and the Conference on Security and Cooperation in Europe (CSCE).

In 1991, the EC for the first time denounced discrimination against lesbians and gay men in the workplace in its directive on Sexual Harassment in the Workplace. Although the directive is not legally binding, it is expected to influence the EC's formation of a common law for the continent. The CSCE for the first time addressed lesbian and gay concerns at its conference on the Human Dimension, held in Moscow in September. According to ILGA, these victories are the direct result of intensive lobbying by its European Region.

The conference sent letters protesting the continued criminalization of lesbian and gay lifestyles in Romania, Ireland and the Isle of

Man. Delegates received a reception at the Berlin City Hall.

—Dawn Schmitz

Cop suspended for bashing ACT UP

NEW YORK—A New York City police officer was suspended without pay for five days nearly a year and a half after complaints that he physically abused a member of ACT UP at a 1990 demonstration, the New York City Gay and Lesbian Anti-Violence Project (AVP) reported Jan. 6. The suspension, considered relatively severe by department standards, marks one of the first times an NYPD officer has been disciplined for use of excessive force at an ACT UP demonstration—even though such complaints are common, the AVP reported.

Ron Parisi, the ACT UP member who brought the complaint against officer Kevin Starr, was arrested for disrupting a July 24, 1990, Republican fundraiser at the Waldorf Astoria Hotel where President Bush was the featured speaker. Following reports by Parisi that Starr subjected him to repeated acts of physical abuse at the demonstration, a civilian review board substantiated his complaints.

Parisi's subsequent testimony at an administrative trial was corroborated by several witnesses, and Starr was found guilty in October, 1991.

—Dawn Schmitz

Court uses live-in lover to deny custody

CHICAGO—An Illinois appeals court ruled that lesbian and gay parents can be denied custody of their children if they are living with their same-sex partner, the Associated Press reported Dec. 4. The 2nd District Court of Appeals upheld a lower court ruling that denied child custody to a woman because she is living with her presumed lesbian lover. Although the woman—whose name has been kept confidential—originally denied she was a lesbian, she did not address the issue during the appeal.

The lower court had stated that the woman would have been granted custody of her five-year-old daughter if she had not been living with her alleged lover. Although the appeals court stated that the ruling was not discriminatory because it would apply equally to heterosexuals cohabitating outside of marriage, one of the woman's lawyers, John Hammel, stated that the ruling was unfair because heterosexuals have the legal right to marry, while lesbians do not.

However, Hammel, who is the director of the Gay and Lesbian Rights Project of the American Civil Liberties Union of Illinois, said the ruling could be considered a partial victory since the woman's housemate was not barred from being present during visitations with the child.

—Dawn Schmitz

Transsexual runs race as woman

PITTSBURGH—A male-to-female transsexual will be allowed to compete in a running competition as a woman after a decision by the Three Rivers Athletic Congress Dec. 22, the *San Francisco Sentinel* reported. Despite complaints from other athletes, April Capwill will be allowed to compete as a woman unless the national or international governing bodies of the athletic organization rule otherwise.

Capwill, who underwent transgender surgery 14 years ago, finished fifth last fall in the women's masters division of the Great Race in Pittsburgh. Other women who ran in the race subsequently filed complaints against Capwill's entry as a woman, saying her physiological make-up gave her an unfair advantage.

—Dawn Schmitz

Correction of the week

We liked the cover of volume 19, Issue 24 so much we decided to use the same one for volume 19, issue 25.

Actually, our printers made a mechanical error at the shop providing our subscribers with a matching set of GCNs. As you can imagine, GCN regrets the error.

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Police violence in Philly resolved with cash settlements

Activists and organizations from a September demo receive \$76,000; First Amendment training instituted for police

By Dawn Schmitz

PHILADELPHIA—In an agreement reached Jan. 1, the city of Philadelphia will pay a total of \$76,000 to 15 individuals and six activist organizations who charged police with using excessive force and violating activists' First Amendment rights during an ACT UP protest on Sept. 12, 1991. In addition, the Philadelphia Police Department has agreed to initiate training for police officers on how to handle protests without denying protesters' civil rights.

The September protest turned violent when police allegedly began beating activists who were protesting Pres. Bush's appearance at a fundraiser to then-senatorial candidate and former Attorney General Richard Thornburgh. (See *GCN*, Vol. 19, No. 10.) Activists speaking with *GCN* after the protest said unprovoked police officers began kicking and beating activists, at times dragging people from the crowd.



Philadelphia police attacked protesters, Sept. 12, 1991

Strong evidence

According to Jules Epstein, an attorney representing the plaintiffs, substantial evidence in the form of still photographs by freelance photographers and videotapes taken by the police department left the city little room to negotiate. He said such evidence, along with eyewitness accounts, showed that the police behaved unlawfully, beat protesters and falsified charges against several protesters.

Criminal charges brought by police against several protesters, including aggravated assault, reckless endangerment of another person, disorderly conduct, risking catastrophe, obstructing a highway and resisting arrest, are due to be dropped next week, according to Epstein. Activists noted that the protesters with the worst injuries were charged with the most serious crimes. Coleman Terrell, a member of ACT UP who sustained wounds to his head and abrasions on his face and back inflicted with a billy club, was also charged with escape and hindering apprehension.

"I think we're all very happy. I think that basically everyone in ACT UP wants to put it behind us and move on," Terrell told *GCN*, adding that ACT UP's goal is not to reform the police department. The legal processes following the demonstration have been "a diversion of our energy," he said.

Under the monetary settlement, Terrell will receive \$12,500 and 13 other activists, many from ACT UP, will receive amounts ranging from \$750 to \$6,500. In addition, several organizations who participated in the protest, the National Organization for Women, the Women's International League for Peace and Freedom, the Committee in Solidarity with the People of El Salvador, Act for Peace in the Middle East and Women for Reproductive Freedom, will receive \$2500 each.

While ACT UP did not receive any compensation, which, according to one activist, was the result of the city's reluctance to give money to ACT UP, the city will give \$10,000 to an AIDS service provider called We the People Living With AIDS. There is speculation that a portion of that sum may, in turn, be donated to ACT UP.

Epstein said the city has resolved First Amendment and police abuse cases with monetary settlements before. But Matt Foreman, director of the Anti-Violence Project of New York, where ACT UP

activists have charged police with violent beatings in recent months (see page 2), said the settlement reflects a difference between the justice system in New York and in Philadelphia. In New York, he said, in order to prove civil rights violations, plaintiffs have to prove that the police had a pattern of misconduct over many different protests. But, he said, the problem is that police deployment is done randomly and protesters do not know what to expect.

Landmark First Amendment training for police

The consent decree stating that the police department will provide training on First Amendment rights at political protests is seen by many as a significant step forward for the department. "What is special about this agreement is that the city will be doing something affirmative," Epstein said. "They will be providing training to ensure police involved with demonstrations will have the knowledge and direction to guarantee First Amendment rights."

Terrell said activists had been shocked by the actions of police officers at the demonstration. "ACT UP/Philadelphia had a good relationship with the police for several years," he said, adding that some longtime activists had likened the police behavior to that of police at anti-war protests in 1968.

The police were "not trained to deal with a large crowd," Terrell said of the September 12 protest. "There were a lot of people and a lot of noise.... There was an incredible amount of anti-queer sentiment by the police." The police were calling protesters "dyke" and "fag" when they went into the crowd, Terrell said.

Terrell said police often restrict First Amendment rights at protests throughout Pennsylvania, citing an attempt by police to keep protesters out of the state capitol building in Harrisburg one year ago during a protest at Gov. Casey's inauguration. Noting that the right to peaceably assemble laid out in the First Amendment "doesn't say you can't be rude and you can't be angry," Terrell said, "We're loud and we're obnoxious but we're not going to do any harm."

The agreement to provide training is significant because it is an acknowledgment by the city that the problem of police at protests is systemic, according to Foreman of New York. "This is particularly significant because it's directed against the police department as a whole," he said. "I hope [the settlement] sends a similar message to the New York City Police Department to clean up the way in which it handles demonstrations."

"There is petty harassment and arrests," particularly at protests involving a great number of gay men and lesbians, he said.

Police try to block settlement

The Fraternal Order of Police, Philadelphia's police union, filed a motion to intervene in the settlement reached between the city and the activists, asking a federal judge not to approve the settlement and allow the union to have a say in the settlement. Epstein said he and the other attorneys representing the activists filed a motion asking the judge to find the police union's motion frivolous.

Terrell noted that the reason the police are attempting to intervene is to prevent the training from going into effect. "They don't like the First Amendment," he concluded.

Review due to criticize police

An independent commission investigating the Sept. 12 protest is due to give its recommendations to the city and police department by the end of the month, according to Larry Gross, co-chair of the Philadelphia Lesbian and Gay Task Force and a member of the commission. The commission, convened in October, consists of eight members, including members of community and victim rights organizations and members of the police commissioner's staff.

Although it is not known what the commission's recommendations will be, many who attended the public hearings held by the commission in November were struck with the strength of the film and video evidence presented. Due to indications from the hearings that there were serious improprieties on the part of the police, many believe the commission's report could contain a stinging indictment of police conduct.

—filed from Boston



MARILYN HUMPHRIES

Activists protested gay bashings in Boston's South End in June of 1990 following a string of anti-gay violence.

South End murder prompts concern about gay-bashings

New regulations for police classification of hate crimes to be promulgated this month

By Dawn Schmitz

BOSTON—The discovery of the body of a South End man in his Chandler St. apartment Dec. 27 has left gay and lesbian community leaders watching the case closely to determine whether the motive in the homicide was homophobia. While it has not been confirmed that the victim, 38-year-old Christopher Stone, was gay, the man arrested in connection to the murder is an "alleged" sex worker who may have been picked up by Stone, according to police.

Stone's body was discovered when a friend's concern prompted the building manager to enter his apartment. The two found the apartment covered with blood, and Stone's bludgeoned body was found partially hidden under a mattress, the *South End News* reported. Police arrived at the scene following a phone call from the building manager and several hours later arrested Jose Gomez, 19.

Although Gomez is scheduled to appear in court in connection with the murder, police have refused to provide a possible motive or the circumstances surrounding Gomez's arrest. However, officer Robert Johnson of the Boston Police Department's Community Disorders Unit (CDU)—which investigates bias-related crimes—said police have determined that the two men knew each other for a short period of time before the murder. Johnson, who acts as the department's liaison to the lesbian and gay community, said police did not know whether Stone, who worked as a hairdresser, had solicited Gomez for sex.

An anti-gay murder?

Johnson said it is possible that further evidence will show the crime to be caused by anti-gay bias, but that it is not classified as such now. He said the crime, which is being investigated by the department's homicide unit, will not be investigated in the CDU even if it is found to be bias-related since all homicides are assigned to the homicide unit.

Robert Weinerman of the Fenway Community Health Center's Victim Recovery Program said he has been working with police investigating Stone's murder, but has not determined that there is enough evidence to classify the murder as a hate crime. However, he said, he is watching the investigation closely, adding, "There is still the possibility that this is an anti-gay attack."

Police often refuse to label a crime as anti-gay despite a great deal of evidence, Weinerman said. He noted that their practice is to deny a hate crime occurred if any other crime occurred concurrently. Weinerman offered an example: "In any incident, homophobic or not, if there was a robbery the police will not classify it as a hate crime."

The last murder in Boston believed by many to be motivated by homophobia was the February, 1990, murder of George Georgeoff in Dorchester. Although the police did not classify it as an anti-gay murder, the gay and lesbian community mobilized after the incident, many calling on the police to

recognize it as a hate crime, according to Weinerman. However, Weinerman said he felt the police's determination was appropriate in that case.

The lesbian and gay community's sharp attention to Stone's murder, even though its motivation is not clear, may be due in part to a relatively low rate of anti-gay crimes in Boston, compared to some other major cities, according to Don Gorton of the Greater Boston Gay and Lesbian Political Alliance. "To the extent that it's an anti-gay crime, they're much more rare here so to some extent it's more jarring for the community," he said.

Boston's gay and lesbian community has not been moved to massive demonstrations against anti-gay violence since June of 1990, when more than 12 gay-bashings in a six month period in the Fens—in addition to several bashings in quick succession in the early summer in the South End—prompted a South End rally.

The Alliance's Anti-Violence Project which was instituted at the time of those bashings, and which has been largely inactive since last summer, was rejuvenated Jan. 13 with the establishment of a new chairperson, Jarrett Barrios. In the fall of 1990, the project pressured police to track anti-gay violence as hate-motivated crimes and for better relations with the community.

According to Gorton, Barrios is scheduled to meet soon with the Boston Police's Superintendent of Special Operations Joe Carter and will discuss, among other topics, Stone's murder investigation. While Gorton said he does not feel the evidence exists now to classify the murder as a hate crime, he said, "We'll want to ensure the police look closely" at the evidence.

Defining hate crimes

Massachusetts is one of a handful of states that impose civil rights violations on perpetrators found guilty of hate-motivated crimes. Many other states do not recognize bias crimes as a special category or do not offer victims the right to file civil suit, in addition to seeking criminal penalties. Massachusetts was one of the first states to institute a hate crimes law—more than 10 years ago—and was also one of the first to include sexual orientation as a protected category.

Gorton, who is the co-chair of the state Hate Crimes Task Force, was the principle author of new guidelines for reporting hate crimes scheduled to take effect this month. The guidelines, which do not have the force of law, outline several indicators to help police statewide identify hate crimes.

Among the indicators are the use of epithets, the fact that the victim and the perpetrator are of different groups (e.g., if one is straight and one is gay), a community perception of the crime as motivated by bias, a crime located in a neighborhood where many other hate crimes have occurred, or the perpetration of a crime on an ethnic holiday such as gay/lesbian pride day.

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Other words besides thank you

Dear GCN:

I would like to say thank you for what you are doing for the gay community and for what you have done for me and other gay prisoners. Thank you. I wish there were some other words just besides thank you.

You have told our stories to people that care about us. We are people too, not just animals in cages as other people think. We have emotions also just like the free world. We don't just stop feeling emotion when we get here.

You see, people screaming for our lives and to put us to death for whatever we did forget we are human just like them, and we make mistakes in life. We are put down because we made a mistake.

The free world hears we have a riot in here. Their reaction is we don't care and they continue their normal lives. They hear the negative because DOC wants them to hear it. We must fight daily to get what we need in here. I know we are lucky to have what we have. I see people on TV that are worse off than us and my heart goes out to them and wants to share what I have with them.

This country is supposed to be great and yet our own people are on the street. We are putting people out of jobs and giving them to other countries because it's cheaper.

I cry for our country because we are hurting ourselves in the long run.

All my brothers and sisters stand united and work together to overcome all your barriers—don't stand divided on any subject.

Sincerely,
Myron Scott Sievers
PO Box B-72841
Arizona State Prison
Florence, AZ 85232

SiS needs new blood!

Dear GCN:

We are members of the women's radio collective "Say It Sister!" a weekly community radio program with a strong feminist and progressive political perspective. Our programming includes international feminist news reports, analyses of local events, interviews with authors, activists, survivors and leaders, live music and comedy shows, to describe a selection. "Say It, Sister!" has also hosted the last two annual International Women's Day broadcasts, all-day extravaganzas of internationally focused feminist programming.

"SiS" has always existed on 100 percent volunteer energy, most of which has dwindled to a severe shortage in recent months. This is due mainly to the lack of sufficient rejuvenation of the long-term core groups of members. In short, SiS needs new blood! We need only a few women who have ideas to share and who are interested in bringing their energy and commitment to the group. No radio experience

is necessary to join, just a hearty enthusiasm for getting women's voices heard, and a desire to learn about radio in a fun, non-competitive women's collective. We offer all of the necessary trainings for radio work, free of charge and in a supportive, information-sharing environment.

As non-commercial radio at WMBR, 88.1 FM, "SiS" offers the rare opportunity to express one's feminist creativity over the airwaves without commercially imposed restrictions on content. The air space for "SiS" was long fought for, hard won, and we would truly hate to see die one of the very few woman-produced, feminist oriented radio shows around. Thus, we are reaching out to our supporting communities with this letter in hopes that a few (or many!) enthusiastic women will want to experience the thrill of creating herstory by helping to continue a crucial piece of Boston's feminist tradition. If you've ever craved a voice in women's media, or wanted to expand your talents with engineering, interviewing, producing, and/or on-air experience, there's never been a better time or group to do it in!

To get involved, or for more information, call Michele at: 623-8681 (eves./weekends) or feel free to write us.

Please tell women in your organizations and communities about this opportunity. And don't forget to check us out on alternating Wednesday evenings, 7-8 pm, WMBR, 88.1 FM. Thanks!

"Say It Sister" Collective
WMBR
3 Ames St.
Cambridge MA 02142

Defiantly wearing the triangle

[GCN received a copy of this letter to recent "Speaking Out" contributor Rachel Telushkin.]

Dear Rachel:

The questions you raised in GCN, Jan. 4, 1992, are good questions, and I thank you for raising them. I agree that our symbols should be worn with awareness of their significance. We should have enough sense of our own worth not to let our symbols become merely commercial fads or thoughtless bits of decoration.

When I wear the pink triangle, I try to remind myself to wear it proudly and defiantly. This takes effort because I successfully hid my gayness, even from myself, for decades.

I had the good fortune in my teens to live three blocks from the national U.S. headquarters of the Nazis, in New York City. Not only did I have cousins in Germany who were Nazis, but one classmate who was a Nazi, and numerous neighborhood storekeepers were, too. We heard Hitler's speeches broadcast from loudspeakers on our main street. So Nazis, for me, were real, live people, and not unfamiliar textbook abstractions. That was a bit of good fortune for it meant—and still means—for me, that our personal lives are political and part of history.

It was also my good fortune to attend a high school in a different part of the city where almost all my classmates were Jews. Many of them, later, were my classmates at City College. So although I continued to reside in a predominantly German neighborhood, much of my life for six or seven years was in a Jewish environment. It left a deep and lasting impression on my personality and my way of looking at the world, for which I am very grateful.

All the propaganda which I picked up at the Nazi HQ and puzzled over was contradicted by my daily contact with hundreds of Jewish classmates. This was a great lesson in propaganda analysis.

I knew my aunt in Bavaria had to scurry around to document her "Aryan" ancestry, and I knew that many of my classmates had equally close relatives fleeing, often in vain, for their lives because of those "Aryans."

So, Rachel, I wear the pink triangle. It is my answer to the lunatic Austrian who brought an indelible stain upon the people and land of my ancestors, as if I was saying to the ghost of Hitler, "Look, you insane wise-ass! Where is your 1000 year Reich? You treated us gays as less than humans, but we are alive today, aren't we, and we are stronger than ever, not only here in America, but in Germany, and our movement for liberation is spreading to more countries all the time!"

The wearing of the pink triangle does not reclaim or celebrate Nazi bestiality; it is a defiant reversal of meaning. One cannot do that with a swastika, the symbol of Nazi triumphalism, any more than one could do it with fiery crosses or white hoods, the symbols of racism triumphant which you men-

tioned. We have taken a symbol of debasement and made it a symbol of empowerment, and a reminder to all who would oppose us, that we will never again go quietly and fearfully into slavery.

So, Rachel, I hope this puts some of your concerns to rest. I can tell from your statement in GCN that you are a thoughtful person and that we have some concerns in common. I wish you a long, safe, and satisfying life. Shalom! Freiheit!

Sincerely yours,
Laurence G. Wolf
Cincinnati, Ohio

More triangle thoughts

Dear GCN:

The first time I thought very deliberately about pink triangles and their symbolic meaning was two years ago. My lover and I were attending a Romanovsky and Phillips concert, a benefit to provide food for people with AIDS. I wanted to buy a new earring for the occasion. Something dangling with a spangle would fit the campiness of the music. But, I decided in favor of a pink triangle, for we would be walking through a neighborhood where recent gay bashings had occurred; why be more of a target? I asked. On the way to the concert the triangle merely meant discretion.

That evening, the context of meaning for that pink triangle changed radically. Romanovsky and Phillips sang "One of the Enemy," a call to conscience for closeted gay and lesbian teachers. Though I had been pondering how to come out to classes at my college, the song dramatized for me in a profound emotional way that so long as I remained closeted, I oppressed my students, other gay and lesbian people—and myself. I resolved to wear the triangle in my ear for the remainder of the term, as a first step in coming out. (I've since come out more explicitly at school.) The triangle signified to me that I can no longer participate in the conspiracy of silence that oppresses us. The slogan "Silence = Death" took on personal meaning. The pink triangle became my way of breaking silence.

I present my personal reflections in response to Rachel Telushkin's comments in Speaking Out (GCN, Dec. 22, 1991), to affirm that the pink triangle is an appropriate symbol for our movement. She asks: "When you look at a sea of people wearing pink triangles, do you see my/our ancestors (who were victims of the Holocaust)?" Telushkin suggests that we trivialize the triangle when it becomes the badge of gay/lesbian/bi pride in our parades. She worries that the triangle becomes meaningless when used out of its historical context, and that we who wear the triangle today fail to remember and honor those who were victims of Nazi oppression.

Telushkin's concerns might be warranted in some situations. I think we still ought to use the triangle; and knowing its historical background makes the triangle a more potent symbol than the lambda, for instance. My central contention, however, is that using the triangle today goes beyond a simple remembering of homosexuals who suffered Nazi persecution. To the wearer, the pink triangle can be a reminder that the prejudice that manifested itself in the horrors of the concentration camp 50 years ago oppresses us today. The ruthlessness of Nazi terror assumes a new face, one more seemingly benign, but hateful and threatening nonetheless. As Heinz Hager wrote 20 years ago in a survivor account of the concentration camp: "Whether we gays live in Vienna or anywhere else, we can live as decent a life as we want, but the contempt of our fellow-humans, and social discrimination is the same as it was 30 or 50 years ago. The progress of humanity has passed us by." (Fernbach, 1980). More recently, Paulette P-FLAG, on the NPR program "Out in America" that her daughter's closet experience as a lesbian paralleled the earlier experience of her family hiding from Nazi oppression.

So, when I look at a sea of pink triangles, I observe more than emblem of gay pride, more than a historical reminder. I am emboldened to fight homophobia. Easily recognized, the pink triangle is a symbol of resistance. For instance, at our lesbian and gay pride day last year, the local Dignity chapter created a T-shirt using the pink triangle for the "V" in the word love. This triangle symbolizes confrontation, reminding the viewer of the hypocrisy of organized religions that preach love, compassion and justice, but practice hatred. When GLAAD chapters use the triangle in promotional literature, we demand that mass media channels

Gay Community News

Gay Community News is produced by a collective dedicated to providing coverage of events and news in the interest of gay and lesbian liberation. The collective consists of a paid staff of ten, a general membership of volunteers, and a board of directors elected by the membership.

Opinions reflected in "editorials" represent the views of the paid staff collective. Signed letters and columns represent the views and opinions of the authors only. We encourage all readers to send us comments, criticism, and information, and to volunteer and become members.

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* Indicates member of paid staff collective

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The lesbian and gay prisoner project: a vital connection

By Rebecca Lavine

You read the letters week after week, letters that go on about this, that or the other horrible thing that happened to some prisoner out there someplace. The more you read, the more overwhelming it might seem.

Many of us are aware that racism, sexism and classism make it impossible for any woman, any poor person, anyone without access to formal education, any person of African-American, Latino/a, Asian or Native American descent to get a fair trial or access to justice. Many of us also know that a disproportionate amount (42 percent) of the prison population in the U.S. is African American. African American people make up 12 percent of the general population in the United States, causing the Sentencing Project in Washington, D.C. to say that "Black males in the United States are incarcerated at a rate of four times that of Blacks in South Africa."

Some of us also know that the majority of women in prison are in for what Social Justice for Women calls "property crimes"—poverty related crimes involving bad checks, prostitution, trespassing, larceny or drug-related charges.

Statistics can be numbing. But they are not the reason that the Gay and Lesbian Prisoner Project exists. The project exists because its founder, Mike Riegle, believed that everyone deserved just and fair treatment as human beings, regardless of their "crime." Mike knew that gay and lesbian prisoners confront homophobia more raw and harsh than those of us on the outside could imagine. Prison life, never a picnic, is twice as hard for gay, lesbian and bisexual prisoners. Don't take my word for it. Read the letters that you see in *GCN* every week. Write a prisoner in the pen-pal column. Better yet, come on in to *GCN*'s offices and find out how you can become a Prisoner Project volunteer.

Why get involved in prisoner issues?

Working on prisoner issues isn't just about "helping prisoners," although certainly those on the inside need our solidarity and aid. It's about educating society-at-large about homophobia in one of its most virulent and hateful forms. One of our subscribers in prison, who wrote to tell us about the Pride T-shirt he was denied, was put in solitary simply for writing

a letter that was published in *GCN*. Another prisoner writes:

In 1982, I was brutally raped, stabbed and beaten by two other prisoners.... Of course I was immediately locked up for my own protection after my release from the hospital. While in solitary... I tried to kill myself. I was refused parole... And you'll never guess what happened to the two men who raped me. They got paroled.

Prisoner solidarity is also about educating yourself and the lesbian, gay and bisexual community about race and class injustice. Nowhere is this more evident than with prisoner issues. Many gay men and lesbians struggle to fight racism in their communities, projects and homes, and work to increase cultural sensitivity and awareness. The project contributes to raising the level of awareness and solidarity among queers.

AIDS activists are beginning to find prisoner issues compelling as well. ACT UP chapters in Madison, New York City and Albany have been organizing demonstrations, correspondence and educational activities with prisoners with AIDS. AIDS activism is flourishing on the inside. Peer education groups, newspapers and pen-pal organizations are all being created, developed and nourished by prisoners.

Perhaps there's a part of all of us that can imagine ourselves, our lovers and friends in prison for acts of politics, of love or lust, or just for being caught in the wrong place at the wrong time. What would you want if you were stuck inside, perhaps locked in segregation for testing HIV positive? Would you want to feel that the entire community, those people with whom you had argued, kissed, had sex, shopped, attended demos and funerals, camped it up, partied and struggled—had all forgotten you? Or worse still, what if they knew where you were and decided that "you must deserve to be there?"

We get over 100 letters a week, from people who mostly feel as forgotten as you would. They are people who write mainstream gay and lesbian organizations and get no response. They are people who can't afford a subscription to a gay paper, and some who may never have seen one before. Recently, a prisoner put it best by saying, "We just don't stop feeling emotion when we get here." The Project helps, just a little bit,

to make prisoners feel as if someone out there cares what happens to them:

Thank you for caring for gay prisoners and keep up the good work. Without you and your paper there would be a lot of lost souls in this justice system because they would not have the opportunity to be reached by the outside world if you did not exist.

One prisoner, recently released after years inside, wrote, "My five years being locked up has been a living hell! But I've made it, through you people bringing the news to me!... Through the love of you people at *GCN* I can walk out of this place with a clear head...."

So fight economic justice however you can. Protest the deep budget cuts that make it nearly impossible to get basic human needs met. Fight racism in institutions and on the streets. Work with prostitution organizations for women's rights to control their own lives and bodies. Protest rape, incest, battering and queer bashing. But consider giving your time, resources and money to the Project. Thirty-nine dollars covers a subscription to a prisoner. One hundred dollars covers would cover current first class mailing costs to send out resource packets and information each week about AIDS, defending yourself legally, in-cell exercise, job possibilities and more. Any amount you send to the Project is felt and appreciated.

Volunteer time and energy are precious as well. Jobs are available for extended projects to develop and update a resource guide or write a grant. Reading and sorting mail give you a more personal idea of the issues that prisoners face. And for those who want to contribute a little time each week or month, there are photocopying, colating and data entry tasks. Call up the paper and ask for Rebecca to find out more details. We rely on committed, responsible volunteers.

Prisoner solidarity is a vital part of the progressive gay and lesbian movement. Please help us keep it strong.

Rebecca Lavine is the current coordinator of the Prisoner Project. The Project was started by Mike Riegle, who remained involved and committed to the Project over the last ten years until his recent death.

portray us more positively rather than conveying homophobic propaganda. When I see the ACT-UP use of the triangle with the insignia "Silence = Death" we are empowered to challenge the murderously slow response by governmental and health care policy makers to the AIDS crisis.

I have thought about my triangles. Telushikin wants us to find a symbol to stand for our love and unity. This will one day be desirable, but first we have to respond to oppression—and the triangle is the appropriate symbol of resistance.

Terence Doyle
Washington, D.C.

Transsexual fuss

Dear *GCN*:

The fuss about "transsexual women" exists because our society has no role for eunuchs—castrated, feminized men. Many other societies have had such a role, for instance China and Persia. (Other societies, such as those of the American Southwest, had a social role for men who were feminine but not castrated.) I can understand how American eunuchs would think of themselves as women; one has to think of oneself in the terms available. Being a person with no identity is impossible.

Nevertheless, surgery doesn't make a eunuch a woman, anymore than melanin implants and a wish for African ancestors would make me Black. Transgendered people are part of the queer community, and ought to be able to make friends on the same basis as anyone else, as individuals, valued for their individuality. However, women as a group have no obligation to take care of eunuchs as a group. The organizers of the Michigan Womyn's Music Festival understand this. I'm glad they do.

Sincerely,
Rebecca Ripley
Menlo Park, Calif.

Class action claim

Dear *GCN*:

I am presently incarcerated in the Department of Correction in the state of Florida. I have filed a claim in the Middle District of Florida that might interest your organization. I am seeking to convert my claim into a class action claim. I am one of many homosexuals and transsexuals that are mistreated in the prison system here in the state of Florida.

I have only been incarcerated for three months and in that time I have noticed a difference in the way that I am treated versus a heterosexual inmate. Many of the heterosexual inmates only hide the fact of their homosexual encounters because they know disclosure and acknowledgment of such a lifestyle would only bring them a problem in this situation.

Many inmates prefer to conform to the idea that being gay is a shameful activity that is punishable by confinement, which in my eyes seems to be along the same type of activity that Adolph Hitler forced upon many Germans just a half century ago. The world didn't stand for it then and I think this is a perfect time for people to seek out the individuals that would seek to destroy the philosophy that in America one could pursue happiness.

If anyone wishes to assist me in my crusade, their help is desperately needed. If not, I will proceed in hopes that my effort will better the rights of all my gay brothers and sisters in America.

Respectfully yours,
Francisco Alvarez 783902
Z.C.I. P.O. Box 518
Zephyrhills, FL., 33530-0518

One queer's view

Dear *GCN*:

I am writing in response to Jarret Barrios' article entitled "The year of the Queer" in the Jan. 5-11 issue of *GCN*. It is important for people to recognize that his article represents one person's view of Queer Nation. While Jarret describes past Queer Nation actions around the nation, he emphasizes the internal problems these groups are experiencing with their attempts to censor racist and sexist comments during meetings. I think this emphasis is unfair and fails to recognize the consequences of diversity. Queer Nation brings together people whose only common trait may be their sexuality. With this type of setting, it would be impossible to ignore issues of racism or sexism—they are a fundamental part of being queer, or at least as I define queer.

I would also like to point out two small errors in Jarret's article: Queer Nation first formed in New York in April of 1990, not at

Pride which is in June. The protest in Maine at L.L. Bean was a subject of discussion for Queer Nation Maine but it never actually took place.

Ellie Rudolph
Somerville, Mass.

Keep it up

Dear *GCN*:

I would like to say keep up the very good work at *GCN* because all gays and lesbians need *GCN* very bad and I know for myself without *GCN* to furnish me with the best gay and lesbian news around I would not make it in this world. Thank you *GCN* for helping me see that being gay is okay, I do appreciate it very much.

Sincerely,
Anthony L. Sanders
a.k.a. Mrs. Tonya Girl, Drag Queen
M.S.P. #70603 Cell B-053
Unit-32-B-Building
Parchman, MS. 38738

News Editor's note

A recent letter from Beth Zemsky ("A long-term friendship ends," Vol. 19, No. 25) took *GCN* to task for its unflattering obituary of Minneapolis City Council member Brian Coyle.

GCN relies on readers to write obituaries when their friends and colleagues die. In the case of Brian Coyle, who died in August, but for whom we received no obituary by the middle of September, we relied on a report from the *GLC Voice* (see *GCN*, Vol. 19, No. 10). Three readers wrote to us to tell us that the *GLC Voice* report was biased because of a conflict between Coyle and the editor/publisher, and did not stress the positive work Coyle did. (In keeping with our letters policy, we did not publish one letter that was a personal attack directed at a staffperson.)

GCN apologizes for having contributed to a portrayal of Coyle that his friends found disrespectful, and recognizes that someone of Coyle's importance in the gay community deserves firsthand reporting and better coverage.

GCN asks readers to please portray their friends' lives in their own words.

We appreciate all responses to what appears in the paper, as well as any information about events as important as the death of Brian Coyle.

—Carrie Wofford, News Editor

CORRECTION

In *GCN* Vol. 19, No. 22, Salina Toledo was inaccurately identified. She has never been a member of the All People's Congress.

GCN EDITORIAL GUIDELINES

The "Community Voices" and "Speaking Out" sections in *GCN* represent part of our efforts to provide a true forum for the community. We encourage you to send your ideas, feelings and comments to us, and to respond to ideas expressed within our pages. We welcome all contributions except personal attacks.

Letters and "Speaking Out" contributions that have appeared in other publications previously are printed only as space allows. *GCN* reserves the right to edit letters and "Speaking Out" contributions for length and clarity. In consultation with the author. Please include your name, address, and daytime phone number with your letter or article so that we can contact you to verify.

All letters and "Speaking Out" contributions must be TYPED and DOUBLE-SPACED. Letters can be NO LONGER THAN TWO PAGES. "Speaking Out" contributions can be NO LONGER THAN FOUR PAGES and require a short (one to two sentence) biographical note about the author for inclusion at the end of the article.

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Obituaries



Michael Riegler

BOSTON—Michael Riegler, gay liberationist, prisoner rights activist and longtime resident of the Fenway died on Friday evening, January 10 at Beth Israel Hospital in Boston after a long struggle with AIDS. He was surrounded by friends.

Mike was born in 1943 in Gary, Ind. His father was a steelmill worker, and Mike, too, worked in the steelmills to put himself through Knox College, where he received his B.A. His early love of poetry—especially that of Robert Frost, much of which he memorized—developed into an interest in the psychology of language, the subject in which he received his doctorate from the University of Minnesota. After receiving his degree, he taught for several years at Franklin and Marshall College and then at Cornell. He spent most of the 1970s living in Europe, primarily Italy and France, where he worked as a translator, English instructor and children's tutor.

Mike was an avid linguist, fluent in Italian and French. He also studied Russian, Spanish, Greek and American Sign Language. During this past year, as his illness progressed to the point where he could no longer be as active as he once was, he began watching Spanish soap operas and Italian soccer matches on cable television to keep up his language skills. And he searched the stores to find a children's book on American Sign Language when he discovered that the young niece of a friend had a deaf neighbor. Communication was crucial to Mike, and he expressed this value in everything he did—from his political work to ensure that prisoners were not isolated from the rest of the world, but were able to interact with those out in what he called "minimum security," to the intense one-to-one conversations that he enjoyed with his friends.

When Mike moved to Boston in 1978, he threw himself into the local gay political scene. His involvement with *Fag Rag*, an anarchist paper with an emphasis on sex and politics, helped him develop his ideas on these topics, and Mike worked tirelessly to put out the paper with little money and an ever-dwindling collective devastated by AIDS.

After volunteering at *Gay Community News* for six months, Mike joined the staff in the beginning of 1979 as office manager, a position he held until last winter. During his years at *GCN*, Mike expanded the paper's policy of providing free penpal ads for prisoners into a unique program that provided lesbians and gay men behind bars with information packets on subjects ranging from safer sex and living with AIDS, to legal issues, to exercises that can be done in a jail cell; advocated for prisoners who were being harassed, denied medical treatment, or isolated; and regularly published writing by and about prisoners in *GCN*. As a result of his work with the *GCN* Prison Project, Mike became involved with other prisoner advocacy groups. He was a moving force behind the Redbook Prison Book Program for many years and also advised the American Friends Service Committee and the AIDS Action Committee about the concerns of prisoners. Over the years, Mike carried on correspondence with hundreds of prisoners, many of whom came to regard him as a close friend. Some of them affectionately called him "Mother Mike."

To the very end of his life Mike brought to everything he did—whether it was sex, gardening, choral music, reading or stargazing—a sophisticated and original mind, a curious imagination, and a deeply-rooted integrity. As weakened as he was by AIDS in his last year, he continued his prisoner advocacy work and began editing a collection of letters from lesbian and gay prisoners. When he found himself no longer able to enjoy old pleasures such as cruising the

Fenway, he developed new interests. *King Lear*, which he reread yearly on his birthday, provided him with a powerful negative example of what happens to a man unable to change and with the inspiration to continue exploring the world and the people around him. He loved children, perhaps because they embodied these values of growth and exploration, and in addition to enjoying the opportunities to do childcare that came his way, he maintained longterm relationships with the sons of his friend Mary Toleno.

Everyone who met Mike was struck with his unique style of conversation, with the slow and careful way that he developed his ideas. Although his deep, gentle voice is now still, we continue to feel its reverberations.

A memorial service for Mike will be held on Saturday, January 25 at 1:00 in the Fenway. Please call Rebecca at *Gay Community News*, 426-4469, for additional information. Donations in Mike's memory may be sent to the Prison Book Program, c/o Redbook, 92 Green Street, Jamaica Plain, MA 02130 or to *Fag Rag*, Box 331 Kenmore Station, Boston, MA 02215.

Years ago I recognized my kinship with all living things, and I made up my mind that I was not one whit better than the meanest of the earth. I said then, I say now, that while there is a lower class, I am in it; while there is a criminal element, I am of it; while there is a soul in prison I am not free.

—Eugene V. Debs

—Amy Hoffman and Michael Bronski

A tribute to Mike Riegler will appear in an upcoming issue of *Gay Community News*.

Craig Harris

NEW YORK—Nationally-known writer and activist Craig G. Harris died November 26 at Roosevelt Hospital here of complications associated with AIDS, the *Blade* reported. He was 33 years old.

Born and raised in New York City, Harris attended Vassar College in Poughkeepsie, N.Y. from 1976 to 1980. According to *The Washington Blade*, during his career, Harris worked briefly as executive director of the Minority Task Force on AIDS in New York City, as an assistant to the executive director of the Lambda Legal Defense and Education Fund, as a media specialist and health educator for the Spectrum AIDS Project, a Washington, D.C.-based AIDS education organization, and as an account representative for Doubleday Books.

At the time of his death, Harris was assistant coordinator for people of color prevention for Gay Men's Health Crisis in New York.

A journalist, fiction writer and poet, Harris' work was published in a number of gay and mainstream publications, including *The Washington Blade*, *The Advocate* and the *New York Native*. His fiction and poetry was featured in *Brother to Brother*, *In the Life*, and many other anthologies.

Active in a large number of gay and AIDS organizations, Harris was a founding board member of the National Minority AIDS Council; a former board member of the National Gay and Lesbian Task Force; a member of the National Coalition of Black Lesbians and Gays; a member of the D.C. Coalition of Black Lesbians and Gay Men; a board member of Gay Men of African Descent; and a co-chair of the African-American Alumni Association of Vassar College.

"It is precisely because I know I will die that I work even more diligently for the causes I believe in," Harris wrote earlier this year. "I have made a commitment to relinquish control only as a last resort. Until that time, I want to live the rest of my life with an energy that ignites and irritates, burns and bubbles, soothes and inspires until it bursts from this atmosphere, dissipating into the cosmos."

In 1989, the Washington, D.C. Council passed a resolution praising Harris for his "outstanding contribution" to the AIDS education effort. In 1987, he was named an Outstanding Young Man of America. And earlier this year, he received the Humanitarian Award from the House of Africa for service to New York City's gay youth of color.

Survivors include his parents, Thelma and Willard Harris of New York City; a brother and sister-in-law, Marlon and Beverly Harris of New York City; a nephew, Lee Harris of New York City; and many friends, including close friend George Bellanger Jr. of New York City.

Contributions in Craig Harris' name may be made to Gay Men of African Descent, 80 Varrick Street, Suite 3E, New York, NY 10013.

Gay Community News will be publishing a celebration and remembrance of Craig Harris in an upcoming centerspread. People interested in contributing should contact Charles Tarver at home (617) 884-2478, or Chris Witke at GCN (617) 426-4469.

Ron Adkins

CINCINNATI—Ron Adkins (1950-1991) was one of those all-too-rare guys who face the world with moral and intellectual honesty, civic idealism, personal reliability, dogged conscientiousness and consummate orderliness. He brought these old-fashioned virtues to everything he did, studying his way through, and graduating from, two colleges, teaching, managing a warehouse, helping to found Stonewall Cincinnati and working for its success during its early years. He was the first school teacher here to be openly gay.

Ron was a gentle and unassuming guy of moderate height, black hair and pixie-blue eyes. He had a lovely, quiet, reserved way of talking in a pleasant Kentucky accent, tinged always with light good humor.

He was taken from us on August 12th after a strenuous bout with The Virus, tended during his last days by devoted friends and his mother and a brother. Ron's earthly remains have been returned to the community in eastern Kentucky from which he had courageously set forth many years ago. Memories of him remain strong among his many friends in Cincinnati who miss his presence sorely.

—Laurence G. Wolf



Jackie Winnow

SAN FRANCISCO—Jackie Winnow, 44, longtime lesbian/feminist activist and founder of the Women's Cancer Resource Center, died of metastatic breast cancer on September 7, 1991. Jackie was born Jackie Weinstein on April 28, 1947, and dedicated her life to fighting oppression and bigotry in all its forms.

Jackie served as coordinator of the Lesbian/Gay & AIDS Unit of the San Francisco Human Rights commission from 1980 to 1990, making the unit the strongest governmental unit for lesbian and gay rights in the country. Her achievements at the HRC included organizing historic public hearings and writing reports on racism in the lesbian/gay community, discrimination against people with AIDS and the rights of domestic partners. Her leadership in the lesbian/gay community, and in the politics of San Francisco through the 1980s, were crucial to the lesbian/gay community's increased participation in city politics and to the struggle for lesbian/gay rights nationwide. The San Francisco Board of Supervisors adjourned their September meeting in her honor.

Jackie was diagnosed with breast cancer in 1985, and soon thereafter founded and organized the Women's Cancer Resource Center in Berkeley, the first of its kind in the nation. This achievement was an unprecedented radical action that focused attention nationwide on the epidemic of cancer in women and the government's lack of research and services dedicated to women with cancer. Organizing WCRC was another example of Jackie's commitment to women's struggles for empowerment.

Among her many achievements and activities were organizing a Jewish Feminist Conference in the '80s and a National Radical Feminist Conference in the '70s; doing rape awareness work in Dade County, Florida; graduating summa cum laude from San Francisco State University in Women's Studies; and serving on the women's health committee for San Francisco's Department of Public Health.

Jackie was a strong and loving role model for scores of people who benefitted from knowing her, or knowing of her. She was a

writer, spokesperson, activist... self-described "general big mouth" and "cat aficionado."

Jackie is survived by her spouse, Teya Schaffer, and her son, Asher, many dear friends, mother Lillian Weinstein Richman and brother Jeffrey Weinstein (both of Florida), and sister Marcy Brown of London.

A memorial gathering was held September 29 at the North Berkeley Senior Center. Donations in Jackie's memory may be made to the Women's Cancer Resource Center, 3023 Shattuck Ave., Berkeley, CA 94705. For information call Larry Brinkin at (415) 621-8907.

—Larry Brinkin

Nelson P. Rivera

WESPORT, Mass.—Nelson P. Rivera, 41, died December 5 at the New England Medical Center, after a brief illness. He was the editor of the *Men of All Colors Together/Boston Newsletter*. He leaves his life partner, Dr. John E. Bush, editor of the *National Newsletter for Black and White Men Together*.

Nelson was born in the Bronx, and lived in Puerto Rico before moving to Westport. He worked as a Spanish bilingual instructor at the Hannigan School in New Bedford. He was one of the eight finalists for the Massachusetts Teacher of the Year Award.

Survivors include John E. Bush, his mother, Graciela Rivera, a brother and a sister, all of Puerto Rico.

In memoriam; in appreciation

We honor Nelson for his personal achievements. He struggled with life while working to improve the lives of other people. In his teaching job, he created a wonderful learning environment for students. He brought love and warmth to his classroom in so many ways.

We honor Nelson for his contribution to MACT/Boston, the chapter that he served by bringing to it some of the rich background and experience of being Puerto Rican. He helped lead the way to a transition from BWMT to Men of All Colors Together because he understood that name to better reflect reality and his vision of the future. And, of course, he edited the chapter Newsletter, one of the best.

We honor Nelson for his contribution to NABWMT. He stepped forward at a difficult moment as a write-in candidate for the Board of Directors and won election. He served in many ways for his two-year term and took over production duties for the *National Newsletter*.

We honor Nelson for his contribution to the work of AIDS Prevention. He supported the National Task Force on AIDS Prevention from its humble beginnings and understood the importance of making connections between AIDS and racism, both vicious diseases plaguing this society. He supported the first KAB survey—the National HIV Research Study of Black Men. He helped mobilize his chapter and his community to work on many AIDS awareness and education projects.

We honor Nelson for his ability to keep doing what had to be done, such as keeping the list of members who've been lost to the AIDS epidemic and collecting momentos or photographs. This was a simple, quiet duty that he just took on. Someday, we will look back and be so grateful.

Thank you Nelson. You are remembered with love.

—The NABWMT Task Force on AIDS Prevention

Paul A. Kaplan

NEW YORK—Paul Alan Kaplan, a theatrical producer and board member of the Lesbian and Gay Community Services Center, died of AIDS on November 25 at New York University Medical Center, the

Continued on page 10

OBITUARY POLICY

GCN encourages anyone who would like to submit obituaries for publication to do so. We ask that obituaries be typed, double-spaced and limited to 500 words, if possible. Include a photograph, if available. We offer writing assistance upon request. Contact the News Department if you have any questions at (617) 426-4469.

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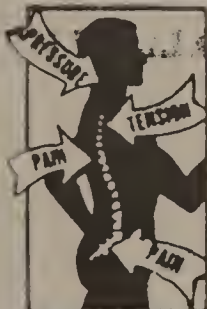
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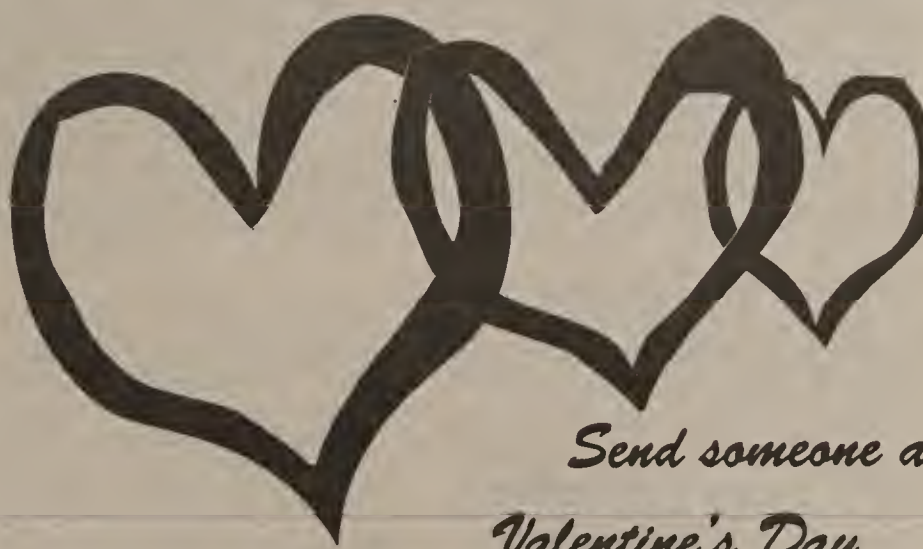
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TALKING ABOUT AN EVOLUTION

AUTHOR LEV RAPHAEL DISCUSSES THE INTERSECTIONS OF HIS GAY AND JEWISH IDENTITIES IN HIS WORK AND IN HIS LIFE



but the men are really far behind, which is understandable.

I had something I wanted to ask you about. There's such a tremendous outpouring of creative work from Jewish lesbians, not just creative but analytical work. Do you feel like your work has been influenced by that? Do you think, "What the hell's going on with Jewish men?" Do you feel like Jewish men are in a different position?

I think Jewish men are in a different position because I think they haven't been forced to think about their role in society as women have been. They haven't had support and they haven't had structures and organizations that have made them think about the issues that the feminists have been thinking about in this most recent wave of feminism since the '60s.

I mean, when a gay and lesbian congregation uses a *siddor* [prayer book] that has no references to "lord" or "king," someone did that work, it didn't just happen today. People have been thinking about this for 20 years and it's women who've been thinking about that. That's why there's such a depth to Jewish feminist writing and to lesbian Jewish feminist writing.

I think anthologies have been very instrumental for getting lesbian and Jewish lesbian writers out there. It seems like there's been more support in the small presses and feminist presses and I really do think that [men] haven't been thinking a lot because we're privileged. I mean, we're men and we don't have to think if we don't want to. We could just sort of go along.

But I think it's a real shock for Jewish men when they come out and suddenly realize that their position is not as secure in the Jewish community as they always thought it was. I don't think we have role models and I don't know who they would be. Look at that journal *Bridges*, they ask for contributions from men but is there anything like it for men? No. So, it's really intriguing to me to see that.

One of the early reviewers of my book said something like, "Lev Raphael has entered the glorious tradition of Gary Glickman and Arnie Kantrowitz." And I thought, "Well, that's no tradition." Arnie Kantrowitz wrote non-fiction in the '70s and Gary Glickman wrote one novel in the '80s. If that's the only tradition of Jewish gay fiction, we're in trouble. Do you include Proust, sort of, maybe? I don't know. We have to really dig to find ancestors. My editor, Michael Denny — and I had never thought of it in this way — said that he hoped that my book would get more gay Jewish men thinking about gay Jewish issues.

I have had people tell me in a couple of different settings that their Jewish fiction and their gay fiction had always been separate and suddenly they realized, "Oh, isn't that peculiar?" But it was the same thing for me, I didn't originally intend to publish a book of gay and Jewish short stories. I was trying to market two separate collections, one was gay and one was Jewish. Michael Denny had originally said, "Why don't you put it together in one book? It would really be a lot more interesting and a lot more unusual." And I

GERSHEN KAUFMAN

Continued from front page

How could I not run out and buy the book? I mean, when was the last time you read a really good parody of a heterosexual experience?

Well, (and I know some of you will be disappointed by this), it turns out there are no "rock-hard chests" or "washboard stomachs" to be found anywhere in this collection of short stories. But despite their absence, there's quite a lot to recommend the work, which has appeared in such diverse publications as *The Friday Jewish Exponent*, *Men on Men 2*, and *Redbook* magazine.

Raphael's stories are peopled by Holocaust survivors and their children, gay men coming out, queer Jews attempting to find a place for themselves in a religious community. It's this combination that won Raphael a Lambda book award last spring, shortly after this interview took place.

So enjoy this interview: just a couple of Yids sitting around talking. Meanwhile, I'll keep searching the book review section of *Hadassah*. Who knows what I might find?

Liz: Were people supportive while you

were doing promotional tours for *Dancing on Tisha B'Av*?

Lev: Yeah, very much so, very friendly. That's been my experience actually. It's been much more enjoyable reading for the gay and lesbian [Jewish] groups than at the bookstores. Not that the bookstores haven't been good, but there's a different level of communication there, because you're giving voice to a specific community and there aren't that many male writers out there. There are women writers who are doing wonderful stuff

think he was right because there's nothing out there.

Some of the reviewers don't get that at all. I mean, they had absolutely no conception that this is new to have all these different themes together, for a man to be writing this.

Can you talk about the reception in the Jewish press?

Hardly anything, there's a lack of reception. I've seen less than a handful. One of the early reviews, trade reviews, was by a Jewish reviewer who found it absolutely inconceivable that I could connect the Holocaust and gay experience in any way.

The Jewish Library Association newsletter loved the book, which was a very peppy review, kind of cute. *Hadassah* is the most substantial review to date and yesterday at Am Tikva I said, "Well, if I tell you that I was reviewed in *Hadassah*, you could probably write it." And they all started smiling. *Hadassah* loved the stories about the Holocaust survivor's children and didn't like the gay stuff. In fact, I thought it was very insulting and homophobic. It said things that were actually untrue about the book.

I don't know what else is going to happen, I know someone wants to do a review for *Tikkun*, but I haven't really seen much. I would not be surprised if there isn't much. I think maybe they'll just be embarrassed and want to keep it quiet.

There was a nice article in the *Detroit Jewish News*, but I think that's because I'm from Michigan and that gave them access. I think they want to ignore it, which I think is really sad because this is a time of tremendous ferment around gay issues in the Jewish community and [people should] at least talk about it.

But, for example, I think the structure of the Jewish community, the bureaucrats, are not going to want to change. The Jewish Community Council in Detroit, like in other big cities, has a Jewish book fair. They had not one book by any lesbian or gay Jewish writer. Melanie Kaye/Kantrowitz was not represented, Irena Klepfisz's two books were not there. Lesleá Newman's new book was not there. *Twice Blessed* was not there and I wasn't there. I heard — and this is second hand but I heard it from the person who was told this — an editor of the *Detroit Jewish News* called them and said, "Why don't you have gay and lesbian books?" And the woman said, "It's not a problem we have to deal with."

I have since written three letters to three different people at the Jewish Community Center and not a reply. I'm pretty mad about it because I think it's really unforgivable to do that. Irena Klepfisz, whose father died in the Warsaw ghetto and who's a child survivor of the Holocaust, those identities are wiped out because she's gay? Being a lesbian means that that doesn't count? Or, for me, being a child of Holocaust survivors, the fact that I'm gay suddenly negates anything that I might have to say to the Jewish community? I don't get it.

It's also interesting that what is represented at those book fairs are like, sort of obscure texts....

Oh yeah, little books that you've never heard of and no one's going to buy. But religious books are there and the trade paperbacks and other books. I was really furious at the *Detroit Jewish News*, which I like, I think it's an excellent paper. It has wonderful coverage of Israel and wonderful international coverage. In their entertainment section two months ago they did something on Judith Krantz. "The notable Jewish author," right? And basically she said, "Oh, I still remember the smell of bagels from the bakery when I was growing up...." And I thought, Judith Krantz has *People* magazine. She does not need the *Detroit Jewish News*, people know about her.

I wrote them a letter and said, "Why don't you do an article on Irena Klepfisz, who writes in Yiddish and English? She's somebody your readers should know about, they already know about Judith Krantz," who is not, in my view, a major figure in the Jewish literary world. I mean, give me a break.

As you travel around doing readings do you find Jewish gay men sort of looking for that kind of community?

Absolutely. They're absolutely hungry for voices, hungry for people to give them their experience or to give them identification, figures to identify with. Really, they say, "Who else should I read?" I tell them and they're kind of surprised. I also tell them, of course, the lesbian writers they should be reading, because we've got to read each other's work. That's what these groups do, they offer a tremendous sense of community and diversity within the community, that's really important. It does that for me, too.

From what I've gathered from all this press information, it took you until your late twenties to come out?

I tried coming out when I was 24 and it didn't exactly work so I went back in the closet. I came out and I wound up in this love triangle with a man and a woman and it was really a disaster in some ways. It was a mess and I didn't know what I was doing and then I continued dating women, I've always had really good relationships with women. I think I'm one of those gay men for whom that really complicates being gay. 'Cause I've had very good physical and emotional relationships with women, so then, what does that mean? It's like the gay man who will take you aside and say, "I think I might be in love with this woman, am I still gay?"

And then I started coming out in my early thirties, which is a saner time anyway. So, I think it worked better, I mean, this time I feel like it took. [Laughs.]

I THINK IT'S A REAL SHOCK FOR JEWISH MEN WHEN THEY COME OUT AND SUDDENLY REALIZE THAT THEIR POSITION IS NOT AS SECURE IN THE JEWISH COMMUNITY AS THEY ALWAYS THOUGHT IT WAS

Did that have an effect on your writing?

Oh, yeah, I think my writing is getting better and better. I mean, how could it not when you claim all the parts of your experience and all the parts of your life? You're a richer person then and you have more to write about. You're more honest interpersonally and internally, so there's less censorship of your work and less fear. It's hard to write when you're afraid of discovery.

But I also think part of it is age, too. It's one of those things where your craft gets better all the time. Every now and then I'll write something and I'll think, "Gee, I didn't know how to do that a few years ago. I couldn't have done that kind of scene or that sort of story." All that energy that goes into hiding is unleashed in all sorts of directions: political activity, creativity, gardening! I mean, who knows?

I'm very curious about whether you've gotten any response to the section about Nat and Mark in which Nat is getting fucked and he compares it to prostrating himself on Yom Kippur. [Jews bow, (physically, at least) to no earthly leaders, and bow to God only on Yom Kippur.]

No one has specifically said that they were offended by that. I have had some people say that they found it incredibly powerful. Some of the reviewers have said that what they find interesting is the sort of blurring of lines between the religious ecstasy and sexual ecstasy. So they've praised that, but I think that would be something that some Jewish reviewers would just freak out at.

I just thought that it was such a big com-

parison that people would notice it, but it seems to be really notable in its absence.

I think the non-Jewish reviewers don't get it, or some of them don't understand how much it breaks boundaries, and others, I don't know. I kind of thought sooner or later someone would write a review called "Jewish Filth" about my book. I kind of expected they would freak out and that's what they would start with. You know, "How dare he say this?" But for that character, to me it seemed where he was in that story, that was how he saw it and it made sense.

There's kind of been an absence of some responses, but tell me a writer who doesn't read the reviews and think, "Oh, they missed that, they missed this." I have been lucky, there have been some reviews that I thought were so wonderful in how they looked at the book that they taught me things about my work that I didn't know, which I really value. So, I think it is important to read the reviews even though in the beginning I was afraid to because I thought, "Oh well, it's just going to be downhill right away."

A lot of writers complain about the gay press as being both uninformed and vicious. I really haven't found that with my book.

The issues that come up for the people in the story who are children of survivors, are those your issues also? I'm thinking about the story "Fresh Air," in which a Holocaust survivor attempts to run over a man she believes was a Nazi concentration camp guard.

Oh yeah. No, that never happened [in my life]. I'm not sure what the impulse to write that story was. Well, obviously the impulses behind all those stories are my attempt to understand what the whole experience means. I've done that through a number of ways. I've taught a class on Holocaust literature, I've taught more that one. I've read extensively about it and talked about it.

But we would have to take it story by story. That one in many ways is the least autobiographical of any of the stories in there. The original impulse — and this is why it's hard to answer the "Is the story autobiographical?" question — came after my father had a car accident and I saw him for the first time in a wheelchair. It absolutely freaked me out to see, you know, your father weak and helpless and pale.

I started with that image and started working with that and it sort of went in unexpected directions. I guess I wondered, "What if my parents ran into someone they knew who they thought was dead? Well, what if it was someone in a camp?" Because it does happen. So, it's sort of a "what-if?" story.

What do you do for a living and all that?

Well, I write full time now. I left Michigan State University three years ago and I write full time, which doesn't give you as much time for lying around and watching soaps as I thought it might, or eating bonbons or having great thoughts. It's hard work, it comes in phases that you can't control.

I've got a book on Edith Wharton [*Edith Wharton's Prisoners of Shame*, St. Martin's Press, published Oct. 1991]. My partner and I write a lot together and we just revised our psychology text. Then we also just worked on a teachers' guide for a children's book that we did, *Stick Up for Yourself*, which is a self-esteem program for middle schoolers. I'm doing stuff for various anthologies, so I'm doing a lot of work in sort of different areas now.

I don't support myself with my writing, not yet, I may never. But, it was a real big shock to give up the academic world and give up that bizarre security and do what I always wanted to do, which is write full time. This also means that at home I take care of the house, which is fine with me. I enjoy mowing the lawn and shopping.

We worked out an agreement that's really comfortable for both of us. It sort of grew and it hasn't been much of a struggle really to find our different levels because my partner consults and teaches at the university and has a private practice, so he has like five jobs.

I also wanted to ask you about your sort of religious affiliation.

Oh, that's a weird question. Do I practice?

It sounds like you've gone through a lot of different phases with it.

Yeah, well, I was a non-religious Jew.

Did you grow up in a secular house?

Yeah, completely with no religion. And that can sound non-Jewish but I also grew up very steeped in *Yiddishkeit*: my parents spoke Yiddish, they read Yiddish newspapers, they talked about Israel.

I went to a Workmen's Circle school and

read Yiddish writers and history in Yiddish. So, I had a kind of very secular Jewish upbringing, which was very heavily Jewishly identified, although I was ambivalent about it. I never did anything more religious than lighting a menorah until I was 24.

It's interesting, for me, gay and Jewish, the coming-out processes always overlap. When I was trying to come out, it was also the same year that I went to the first synagogue service I'd ever gone to. It was on Rosh Hashonah and I sat there just crying. I couldn't follow anything in the prayer book but I was so moved to feel part of the community.

And then the same thing happened again in my early thirties, my coming out as a Jew in Michigan and coming out as a gay man overlapped in really interesting ways. I think the two processes are similar because you change who you are, you declare yourself publicly as something that in many cases is different from what other people expected you to be, especially your parents. For me to have any degree of Jewish observance in my life is unlike what my parents expected.

Then I was very orthodox in the sense that I went to orthodox services in Michigan. Then I was very involved in the Holocaust and identified Jewishly through that. Then I started reading about Jewish religious practices 'cause I didn't know, I mean, what did Jews believe in? No one had ever told me that — what — I guess you get it by osmosis? I didn't know what we believed is the nature of God, what is truth, what are people supposed to do? I didn't know that stuff; I could read Yiddish.

I started going to services in Michigan because I felt very isolated as a Jew there and I ended up moving into a Hillel as a real commitment to kind of plunge into a Jewish life and be surrounded by Jews. I started going to orthodox services mostly because that was what was available and I liked some of the people I met there. Eventually I had to pull out because I was gay and I knew I didn't fit in and I was offended by the *mehitzah* [a divider between the men's and the women's sections of an orthodox synagogue] and the lack of women's participation.

But at the very beginning, the first year or two it was really a tremendous education for me. I still feel a real fondness for the way an orthodox service moves. I like being surrounded by Hebrew and I use those images. I love the sound of Hebrew, the same way Catholics will say they miss the Mass in Latin. I love it even though I don't follow everything, but I can follow a service.

I had a really profound experience my first Rosh Hashonna in the orthodox minion where. One night I was just dreaming the music of the hymn "Av Harachamin," and I thought, "Compassionate Father." Well, that's what I've wanted all my life is a compassionate father. But it was also a sign that I was permitting myself to give way and enter into that experience.

People were very friendly and relaxed and funny, and so I was really into that. But the more gay I became — and when I fell in love with my partner — the more I pulled back. Here the community knows me in one way and I'm publishing in Jewish magazines but I'm really gay and so I felt conflicted and I just drew away.

Now we belong to a reform temple which doesn't really satisfy me emotionally. The sense of community is nice there and I like being an openly gay couple there, but in terms of the feel of the worship service it doesn't do much for me. It's sort of, I hope they don't read this, it's sort of *shabbas*-lite.

My ideal is a gay, orthodox, egalitarian service where men and women are completely equal in terms of access to everything and its very *freylekh* [joyful, gay] and everyone's singing and dancing. I guess I should have been a Lubavitcher [a member of a particular Hasidic sect] or something, I don't know.

I don't know, you might be in big trouble.

Yeah, although someone was telling me he has a friend who's a gay Lubavitcher, a rabbi even, or in one of the sects in Brooklyn. I thought, "Oh my God, can you imagine being in that position?"

Right now it's really hard. I don't feel like I have enough in my life religiously that satisfies me, but I'm really satisfied by being part of the temple and being part of the gay Jewish group in Detroit called Simcha. I really liked the services they did, because they designed their own Friday night prayer book. It's non-sexist, the service is egalitarian. It's a nice mix of Hebrew and English, it's a very relaxed environment and we go there once a month.

Anything that includes experience of gays and lesbians is actually very powerful. Before the *Kaddish* [the prayer for the dead] you're talking about all the gays and lesbians who never had anyone to say *Kaddish* for them. How could you not be moved?



Mordida

Continued from backpage

would that have raised the stakes? And my Spanish was insufficient to say, "With all this money I should get some sexual satisfaction, shouldn't I?"

Of course with the hustlers the cops take their money and fuck them and with the johns, they just take the money. One of the differences in this system is that it's based on your capacity to pay. There seems to be no relationship between whatever the crime might be and the price. I had only rubbed against a plainclothesman and made eyes at his cock but I doubt the price would have been greater had prostitution, underage, fucking, sucking or any other delinquency been involved. They were, of course, interested in drugs. A drug dealer or user would be expected to have more available cash; and the drugs could be resold. Or maybe they were looking for some victim to turn over to the U.S. Drug Enforcement Agency, which continuously brings pressure on Mexico to round up more victims. (They can't of course touch their colleagues who make great money on drugs.)

My only regret was in not knowing whether I could have got away with less of a bite and whether I could have got sex out of one or both of the cops. I asked the good cop if I could go back into the balcony. He said sure. ¿Conmigo? [with me], I asked. *Mas tarde* [later], he replied.

I watched the movie for a while and then left and had another glass of *tepache*, which made the whole world taste sweeter. □

E. Carlotta is a pseudonym chosen to protect the guilty (as well as the guilty's travel visa).

NEA

Continued from page 1

is whether the NEA pulls back from this kind of program in general."

While Marjorie Heins of the American Civil Liberties Union's Arts Censorship Project in New York said it was impossible to know the reason for the NEA's decision, she noted that media arts programs, which often sponsor gay and lesbian film festivals in various cities, have been among the programs hardest hit by funding reductions.

"If media arts get cut across the board, you can draw an inference," Heins said, adding that "the NEA has tended to learn not to be too candid about their reasons" for funding decisions.

Gay festival will continue

Cohen emphasized that the 8th Annual Gay and Lesbian Film Festival will continue as scheduled this year despite the funding cuts. The cuts "will have zilcho affect on what we actually do," he told *GCN*. "Regardless of what happens, we are committed to putting on the festival." He said funding will be rerouted from other areas to finance the festival, which one ICA staffer said costs an estimated \$16,000.

Regardless of the NEA's reasons for reducing the funding, Wildman of the AFA will claim a victory, D'Entremont predicted. "Even if it's not true [that his letter influenced the NEA]" D'Entremont said, "if he can take credit for it, he will. He takes credit for that kind of thing all the time."

The AFA is a powerful lobbying group with a mailing list of over a million names, according to D'Entremont, and has been a leader in promoting NEA censorship since 1989 when they initiated a drive to cut funding to such artists as Andre Serrano, whose work depicted crucifixes through a haze of viscous fluids such as urine. The Tupelo-based group focused on the ICA in Boston because "the ICA does have a history of things [the AFA] object[s] to, including the Mapplethorpe exhibit," D'Entremont said.

"Gay and lesbian film festivals have been a particular target of the religious right in their never-ending campaign against the NEA and the art of sexual dissent," said Heins.

The ICA's Cohen said that the proof of the NEA's explanation will come next year, when a fully staffed ICA is considered for funding. He said the NEA made an "implied commitment to full funding levels" for next year. □

Obituaries

Continued from page 6

New York Times reported. He was 36 years old and lived in Manhattan.

He leaves his companion, Ralph Giarrusso.

Mr. Kaplan graduated from the Wharton School of Business at the University of Pennsylvania in 1977. For the next nine years he worked as comptroller for the family business, Stanley H. Kaplan Educational Center Ltd, named for his father, which offers tutoring for entrance and licensing examinations. He left in 1986 to rechannel his energies and become an independent film and theater producer and investor.

Pursuing his interest in show business, Mr. Kaplan was an associate producer of *As Is*, the only Broadway play about the impact of AIDS, by William M. Hoffman. The play opened at the Circle Repertory Company in New York in 1985 and moved to Broadway's Lyceum Theater. He was also the executive producer of the 1986 movie *Parting Glances*, a film about AIDS and contemporary gay relationships in New York, which enjoyed wide distribution.

He was a member and volunteer for ten years of the Lesbian and Gay Switchboard of New York, and served also as its treasurer. He joined the board of the community center in 1988 and was elected to its executive committee two years later. He co-chaired the Center Sports program. He was an enthusiastic supporter of Lambda Legal Defense and Education Fund and of the Human Rights Campaign Fund. He also served on the board of the Kaplan Cancer Center at New York University.

"Paul was an independent and dedicated advocate for our community and we will miss him very much," the community center president and directors wrote.

He was an avid Mets, Celtics and Jets fan. Paul was a "funny guy," whose wit, humor and honesty will be sorely missed.

Contributions in his name to the Lesbian and Gay Community Services Center at 208 W. 13 St., New York, NY 10011 or Kaplan Cancer Center at N.Y.U. Medical Center, 530 1st Ave., New York, NY 10016 will be greatly appreciated.

Mr. Kaplan is survived by his parents, Stanley H. and Rita J. Kaplan, of Manhattan, and two sisters, Susan Kaplan, of Brookline, Mass., and Nancy Kaplan Belsky, of Waban, Mass., and his doting poodle, Ethel Mae.

—Compiled by Jay Blotcher, Lesbian and Gay Community Services Center

Joe Bovenzi

BOSTON—After a struggle of three long challenging years with AIDS, Joe Bovenzi passed away in peace on December 22, 1991. At his bedside was his constant companion of two years, Jeff Williams. An AIDS ACTION Committee volunteer for seven years, first as a "buddy," then as the coordinator of the Wellness program, Joe also spoke for Planned Parenthood's Heart-to-Heart Education Program for two years.

Joe loved jazz, theatre, traveling in Europe, writing music reviews for *Bay Windows*, and most of all being with Jeff, the love of his life. He wishes to thank all of the great people at AIDS ACTION for their love, Rudy Kikel of *Bay Windows*, Michael Connolly, and Rand Skalsky of Amherst. He also wishes to thank Dr. Joan Goldberg, Vicki Moran and Joe Thatcher of Harvard Community Health Plan. He wishes to stress that he passed away with peace and love in his heart.

Friends are invited to gather at Joe's home, 11 Park Drive #8, on Sunday, January 26 at 2:00 p.m. for an informal memorial service. Donations in his memory may be made to AIDS ACTION, 131 Clarendon St., Boston, MA 02116. □

Mr. Gee

WAUPUN, Wisc.—Mr. Gee, 76 years of age, or thereabouts. Just another inmate at Waupun Correctional Institution, house in the Self Care Unit of the Health Services Unit Building, Waupun, Wisc.

Mr. Gee, a malingerer, thought the Health Services staff. Complaining about lung problems, difficulty breathing and coughing. Saw the prison doctor on November 12, 1991, the day before Mr. Gee died. Whatever the prison doctor did seems like nothing at all as Mr. Gee is stone-cold-dead.


In the late morning hours of Mr. Gee's death, Mr. Gee had difficulty breathing with severe coughing for 10 to 15 minutes. A nurse finally saw Mr. Gee and did little to none and pronounced that Mr. Gee would be okay. The prison doctor being in the building did not examine Mr. Gee at the time.

Approximately 15 minutes later, a fellow inmate found Mr. Gee in his cell not breathing. Two nurses and the prison doctor worked on Mr. Gee with just their hands and a stethoscope, even though other equipment was available in the building. After all, Mr. Gee was just another inmate. A few short minutes later, with miniscule effort to save his life, Mr. Gee was dead.

The care and treatment that Mr. Gee received did not meet community standards. This is common practice at Waupun Correctional Institution.

There are many inmates like Mr. Gee that have health problems who must rely on prison officials for care and treatment. To rely on prison officials for such care and treatment may result in another Mr. Gee. And, who is Mr. Gee? Just another dead inmate.

—Anthony Bucaro



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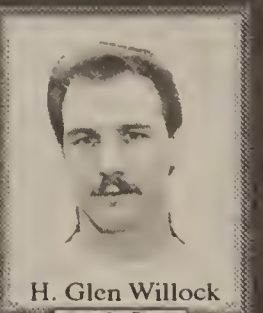




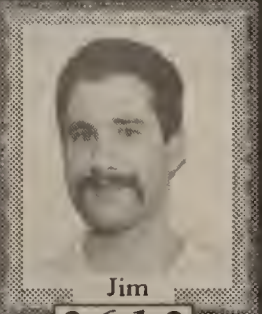
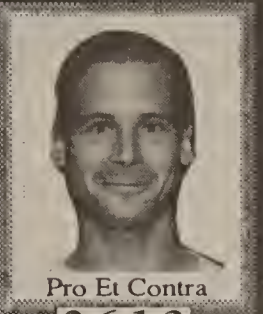


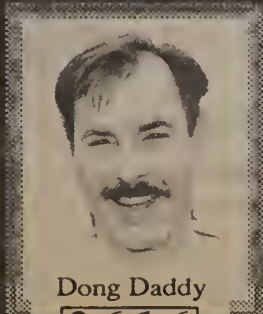
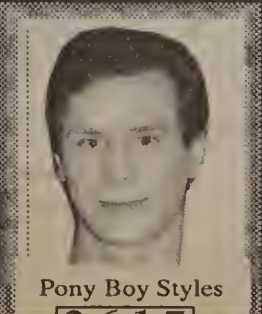
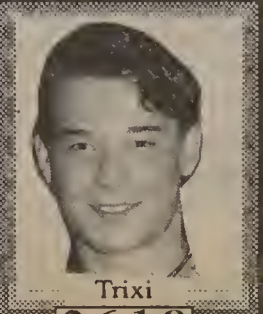



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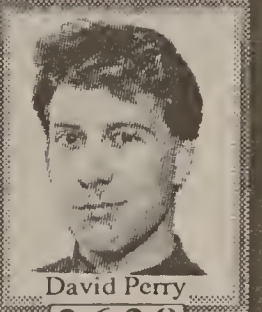

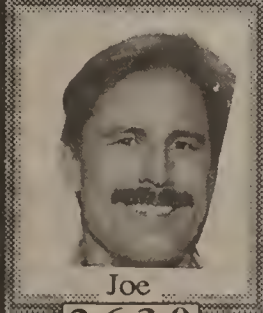




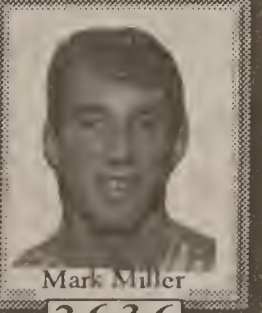







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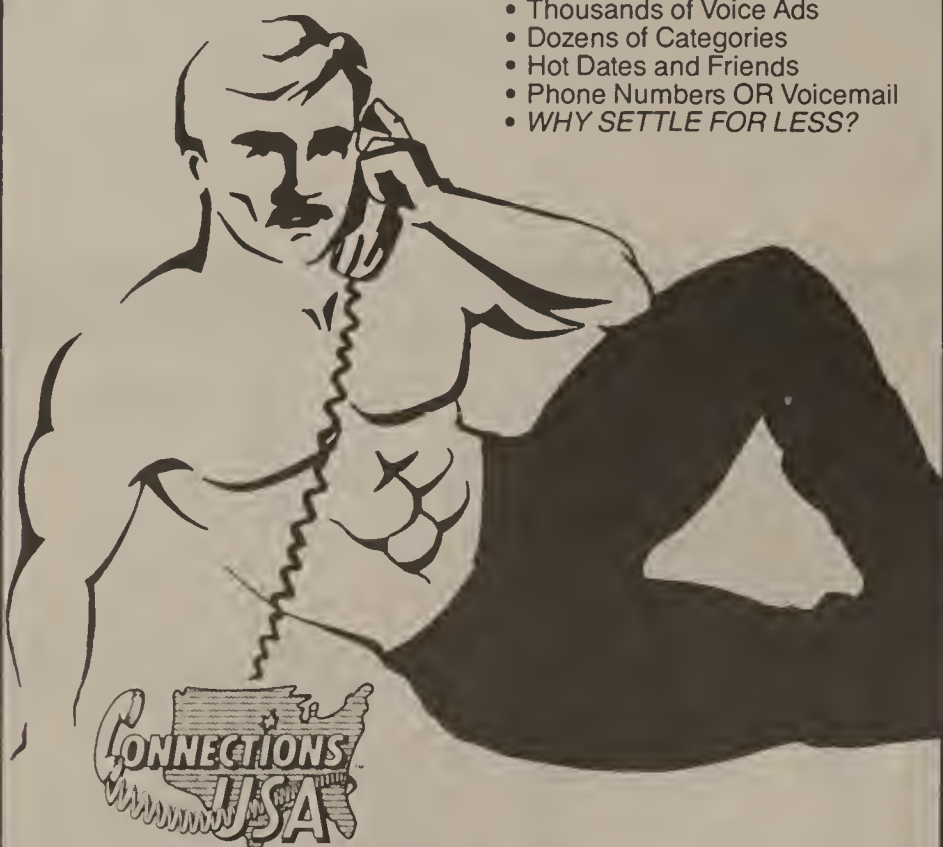
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OUTWRITE'92 IN BOSTON.

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CATEGORY

☐ PERSONALS

☐ ANNOUNCEMENTS

☐ HELP WANTED

☐ HOUSING WANTED

☐ ROOMMATE WANTED

☐ APARTMENTS

☐ VACATIONS

☐ MESSAGE

☐ FOR SALE

☐ PUBLICATIONS

☐ ORGANIZATIONS

☐ SERVICES

☐ MOVERS

☐ OTHER _____

Name _____

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Deadline for Classifieds is Friday at 3 p.m. for the next Friday's edition. All ads must be prepaid. All display ads must be camera ready unless alternative plans have been made. No ads accepted over the telephone. Please clip and return this ad form with payment to *GCN Classifieds*, 62 Berkley St., Boston, MA, 02116. Visa/MasterCard accepted.

ROOMMATES •

TRY GCN'S GUARANTEED ROOMMATE AD

All roommate and housemate ads that are prepaid for two weeks we will run until you find a roommate.

Ads are *not* automatically renewed. You must call in every additional week you want the ad to run. Phone calls for renewals will be accepted on Fridays until 3 pm. 426-4469.

EAST ARLINGTON—WALK TO T

2 lesbians plus cat seek lesbian 25+ to share our home. Good communication, sense of humor, open to racial diversity. No smoke, drugs, minimum alcohol. Beautiful, spacious apartment. 4366+, 643-2426. (6)

PORTER-DAVIS SQ

2 LF seek F for friendly independent household, nice big apartment, W/D, driveway. No smoke, \$330+, 643-5903. (27)

HARVARD SQUARE AREA

LF seeks 25+ LF, Bi or SF to share 2 bedroom apt. 5 min from Harvard Square. W/D and fireplace. No smoking. \$337.50 utilities included. Call 864-6609

Professional gay male seeks same to share 2BR in Jamaica Plain. Fully equipped, large, all oak, eat-in kitchen, pantry, W/D, porch, yard, ceiling fans, new windows, fresh paint, refinished wood floors, one block from orange line. No pets, drugs, parties. Available 2/1. 731-2205. NO FEE. Other unit available. (27)

FEMALE HOUSEMATE

DAVIS SQ (NEAR RED LINE/TUFTS)

Three women (womanist, of varied ages and sexual orientations) seek woman for our sunny, spacious, two floor apartment. Friendly, independent, quiet, homey. Next too laundromat, stores, park. Chem-free. \$300+ utilities, 2 phones, 666-2851, 628-7687. (27)

GREAT G/L/BIF JP HOUSE

seeking responsible GM housemate. Common space large rooms, parking near T, W/D. Independent friendly household. No smoke or pets. Rent is low \$237/mo. Come see it! 522-7411. (25)

FRIENDLY HOME-SOMERVILLE

2LFs and dogs seek 1LF to share house in Davis Sq. Yard, walk to T. Short- or long-term. No smoke/drugs, minimum alcohol. \$350+. 776-6612. (27)

CHATEAU STYLE NEAR INMAN SQ

Relaxed, overeducated GM seeks same, to share sunny, beautiful 2 BR apt. (dining, living, large kitchen, porch). 15 min to Harvard Sq. \$387.5+ Andrew 625-6330. (27)

BIG HOUSE

2 LFs seek 3rd for 3 fl rent controlled house in Cambridgeport. Parking, yard, near T. Bdrm and study for \$286/mo. 661-6771 eves. (hrs)

LOVELY CONVENIENT SPLIT RANCH

3LF and 2 cats (no more please) seek fourth. Suburb, 5 min. to Tufts, 10 to Davis Sq. and Cambridge, near Rt. 93. Lovely 2 1/2 bath home, huge yard, gardens, patio, all amenities, fireplace, storage, parking, separate phone line. Non smoker, 30+ desired. \$330+, security. Available immediately. 721-2326.

A GREAT HOME FOR \$75

MELROSE: Small furnished room w/skyline in large, updated, fine Victorian home. Central air, washer/dryer, offstreet parking, cable deck, gardens and many extras. Enjoy the quiet, security, spaciousness of the suburbs while only 17 minutes to downtown Boston from convenient T stop. Nonsmoking male. \$75 weekly including utilities. 665-6082.

Roommate wanted—seeking gay male to share 10-room Victorian home with owner. Furnished bedroom available. 5 minute walk to Red Line T. \$350 includes all. (617) 288-4034.

HOME NEAR WORCESTER

seeking L for 4-bedroom home in Shrewsbury. Available immediately. Parking, washer/dryer, cable, independent household, \$275/month, plus utilities. Leave message. (508) 842-1020. (ind)

Roommate, M or F, wanted to share spacious townhouse with spectacular city view in JP. For \$450/month + utilities, you get your own bedroom, study and bathroom. Pets welcome. Available Feb. 1st. Call Kate at 524-2442. (26)

Lor Bif wanted to share gorgeous sunny apt. in JP near pond. Pets OK, cigs/drugs/alcohol not. \$425 includes study with private entrance. \$375 w.o study. 522-0049

PUBLICATIONS

OFF OUR BACKS

Lively, down-to-earth feminism in the nation's oldest women's newsjournal. Analysis, reviews, conference coverage, and news on health, feminist theory, reproductive rights, civil rights and political work among working, disabled, incarcerated, old and poor women, women of color, lesbians and women from every continent \$15/11 issues

Battling With Beasts Sex in the Life & Letters of St. Paul

by Arthur Frederick Ide

Going beyond John Bishop Spong's suggestion that the Apostle Paul was gay, Dr. Ide demonstrates how scripture details the Apostle's homosexual life, and why neither Paul nor the early church condemned gays/lesbians or the homosexual life style. ISBN 0-934667-09-8 \$12

Zoar & Her Sisters The Bible, Homosexuality & Jesus Christ

by Arthur Frederick Ide

Fight back against bible-thumping bigots with this biblically based and bible cited book showing that the scriptures don't condemn homosexuality. ISBN 0-926899-02-3 \$15

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THE OTHER SIDE OF THE STORY

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WOMEN'S REVIEW OF BOOKS

monthly review of current feminist writing. Since 1983. Our readers span the U.S., Canada, and abroad. Subscriptions: \$15/U.S., \$18/Canada, \$25/institutions. Free sample on request. THE WOMEN'S REVIEW, Wellesley Women's Research Center, Wellesley, MA 02181.(ex)

GAYELLOW PAGES

Accommodations, AIDS/HIV resources, bars, bookstores, various businesses, health care, legal services, organizations, publications, religious groups, switchboards, therapists, travel agents, & much more, for gay women and men.

All prices below INCLUDE FIRST CLASS POSTAGE to USA, Canada & Mexico, in sealed, discreet envelopes. Mailing lists are strictly confidential.

Orders from outside USA (including Canada & Mexico): payment must be in US Funds payable on a US bank, or by Post Office or American Express money order. (We suggest you try a local bookstore first, to avoid possible Customs problems!)

US/CANADA: Canada and USA for women & men. City by city information for all US States, Canadian Provinces, and the US Virgin Islands, plus nationwide resources including headquarters of national organizations and caucuses, publications, mail order companies, etc. \$12.00; outside N. America \$17 (airmail) NEW YORK/NEW JERSEY: NY & NJ, separate Women's Section; Manhattan bar notes by Jerry Fitzpatrick. \$5.00; outside N. America \$8 (airmail)

SOUTHERN/Southern Midwest: 64 pages. AL, AZ, AR, FL, GA, KS, KY, LA, MS, MO, NM, NC, OK, PR, SC, TN, TX, US Virgin Islands, VA \$5.00; outside N. America \$8 (airmail) NORTHEAST: CT, DE, DC, ME, MA, NH, OH, PA, RI, VT, WV. \$5.00; outside N. America \$8 (airmail) RENAISSANCE HOUSE, BOX 292-GCN VILLAGE STATION, NEW YORK, NY 10014-0292 (212) 674-0120

LESBIAN CONTRADICTION

A Journal of Irreverent Feminism. Quarterly of commentary, analysis, reviews, cartoons & humor by and for women who agree to disagree—who are still political, but not necessarily correct. Sample \$1.50/sub. \$6 more if/less if. LesCon, 584 Castro, No. 236G, SF, CA 94114. (18.35)

BROOMSTICK

A quarterly national feminist political journal by, for, and about women over forty. 3543 18th St. #3, San Francisco, CA 94110. Yearly subscriptions: U.S. : \$15, Canada, \$20, (U.S. funds). Overseas and Institutions \$25. Sample copy \$5. Free to incarcerated women over forty.

PRISONERS SEEKING FRIENDS

Well, friends, sadly enough, this is it. Mike died last Friday (Dec. 10). I know many of you knew Mike through letters and that most of you felt a personal connection to him. We at the paper are also really sad to lose him. His commitment and energy and beliefs live on through the Project. He could not be forgotten.

The obit is on page 6. We're going to be publishing a longer celebration of Mike's life sometime upcoming weeks. Any and all friends on the inside who want to write are welcome to do so. We'll try to print as much as we can. In the meantime, stay strong and sweet. Rebecca

Gay Italian male avid poem writer, musician, lover of art and nature looking for that special someone who will be a lover but also a best friend. No color code or age barrier. James Tavanese, #081111, J-3-S-12, PO Box 747, Starke, FL 32091-0747

I want to meet others in similar circumstances, mainly being gay and in prison. Gay power! Richard Moore #90-c-0003, Wende Correctional Facility, 3622 Wende Rd., PO Box 1187, Alden, New York, 14004-1187

I need a friend. I am lonely. All letters will receive fast reply. Phillip Hunt, #157560 Farmington C.I. 1012 W. Columbia 9110 Farmington, MO 63640

My hobbies are sports, art, poetry, music, travel, reading and scuba-diving. Would like to write TS or TV. Michael Wood, #427827, Rt 1 Box 77, Brayoria TX 77422

Good looking, intelligent, nice body. Presently in college and in prison. Someone out there is searching for me, but where is he? I will not write to prisoners. Troy K. Eubanks #490834, Rt. 4 Box 1200, Rosharon, TX 77583

I am a very lonely person and have a lot of love deep inside just waiting for the right person to receive it!!! Ralph Danny Cutchens, B-71980, P.B.S.P. D-4-123ISHU, PO Box 7500, Crescent City, CA 95531

I'm a young bisexual into having lots of fun. Looking for friendly people to write me. Will respond to all letters. Kenneth Davis, #8458301, O.S.C.I., 8405 Deer Park Dr. S.E., Salem, OR 97301-9385

I'm gay and a lonely man looking for a lover or friend to spend some money on. Jimmy Martin, D.O.C. #882373, Indiana Reformatory, P.O. Box 30, Pendleton, Indiana 46064. Can't write prisoners.

33 y.o. Black man would like to hear from outside people. Black, white, male, female. Arthur Spikes, #101486 Magnolia-1, LA State Penitentiary, Angola, LA 70712

I'm lonely and seeking an honest relationship with someone. I enjoy all music and games and love to cook. Earl M. Price, #18539-037, PO Box 1000, Marion, Ill. 62959

GWM would love to hear from sincere male gays who would like to have a life long friend. Age or race, no problem. No prisoners, please. Charles W. Allen, 463146 Wynne, Huntsville, TX 77349-0001

23 y.o. GM would like to hear from gay men not women in any race. I prefer any kind of letter long as it's sweet caring and sexy. Carl Bruce, 94007, Kentucky State Penitentiary, PO Box 128-3-11-1-7, Eddyville, KY 42038-0128

Bi, HIV-positive, seeking TVs and TS's to correspond with for support in coping with reality. Also want to learn more about the virus. Please write Woody Linger, #286652, SHU-H-11, PO Box 520, Walla Walla, WA, 99362.

Bi male. In, but not out Italian, seeks sincere relationship will reply! Gerald F. Bell, #87353, P.O. Box 97, McAlester, OK 74502-0097

Black gay queen, lonely. Been in prison since 1978 (14 years) want mail from all gays, Black, white, etc. I'm looking for a lifetime lover. If you're not for real don't write, games I don't play. John "BooJack" Royal, #117208, PO Box 500, Boynton, VA 23917

I'll be going up for parole in a few months and is seeking correspondence with someone who wants to build a solid, honest, loving, steamy relationship. Give me a chance to be the best/lover friend you ever had. Karl Strahan, 64361 Unit 32-C, Parchman MS 38738

I enjoy classical music, reading, quiet evenings. Would like to correspond with anyone to help pass the loneliness of this place. Will answer all who write. Age/Race unimportant. John J. Byrne, #086867, E.K.C.C. PO Box 636, West Liberty, KY 41472-0636

I'm a vegetarian health fanatic. My hobbies are music, sports, gardening, jogging, Cajun cooking and outdoor life. James Testor #901139, Cell #15-2BHCH PO Box 30, Pendleton, IN 46064

Young Black male wants a relationship with some Bi or gay man. I'm new to the gay life, but know what I want, no games. Only free world men need write. Jerry Garman, #91A3784, Box 500, Elmira, NY 14902

Looking for clean gay any race for intimate friendship and more. Looks don't matter, no age barrier. I'm anxious to get to know you. Leroy Wright, #108357, LA State Prison, Camp J Shark 3-R-11, Angola, LA 70712-0009

GWM good looking, musician/songwriter, desiring correspondence with friends. Non-violent sincere. Will answer all/with picture. William Bentley, #892946, Indiana Youth Center, 727 Moon Rd, P-Dorm, Planfield, IN 46168-9400

I was imprisoned due to double standards and homophobia. I am interested in gay rights (of course). I was a successful computer science engineer, so I have an interest in computers. I like many kinds of music. Michael J. Roy #214549, Kinross Correctional Facility, Kincheloe, Mich. 49788

Lonely prisoner, I am 24 y.o., my father just passed away so I have no place to call home. Larry Cantrell, #101684, K.S.R., 3001 W. Hwy, #146, La Grange, KY 40032

I would like to get in touch with gay TVs and TS's in the free world. I'd like to correspond with others on the outside. Harry Langert, #82A0167, Drawer B, Stormville, N.Y., 12582-0010

33 y.o. Black male seeks correspondence and the comfort of friendship from anyone with the time to write. M. Miller 203-217, 2500 S. Auon Belden Rd, Grafton, OH 44044-9400

I'm fun to be with! Very feminine. Don't play games. I'm searching for that Mr. Right who is honest, caring and dominate in a relationship. All letters will be answered. Mark "Dee" Diedrick, #806963A-12, Iowa mens Reformatory, Box B, Anamosa, IA 52205-0010

Black Bi male who is in need for anyone, and loves to write sex stories that can one day be true. Joe Wilson #153685, Box 900, Jefferson City, Mo. 65102, CAN write prisoners.

Attractive, very feminine GBM age 32, who likes to be treated as a lady. I have a great sense of humor and very romantic, love pleasing my man. Eric "Erica" Smoothers, #217-869, PO Box 56, Lebanon, OH 45036

I am a lonesome bi looking to correspond with other bi and gay males. At this time I have no one to correspond with, this is my first ad, so if you would like to know more about me let me know when you write me. Donald Bartell, D-62752, PO Box 29, FC-7-126, Represa, Calif. 95671

Calendar

29 Wednesday, Cambridge ♦ "Movies with a Capital Q: a gay and lesbian film series at MIT." Showing "Khush," "Age 12: Love with a little 'I'," "Jollies" and "Transportations." Bldg. 66-110, 25 Ames St. 7&9pm. For more info 253-3599. Pictured right: Sadie Benning in a still from her film, "Jollies"

18 SATURDAY

Boston ♦ Women's Coffeehouse. Mercie Harris appearing. The Center, 338 Newbury St. 8pm, doors open at 7pm. \$8, suggested donation. For more info 247-2927.

Cambridge ♦ Sara Cytron. One night only. New York Lesbian Comic performs at Nightstage. Indigo, 823 Main St. \$7.50. For more info 497-7200.

Boston ♦ Rosalie Sorrels performs to benefit the Reproductive Rights Network. Concert to commemorate the 19th anniversary of Roe v. Wade. The Alley, 775 Commonwealth Ave. 7pm. \$8 in advance, \$10 at door, more if/less if. For more info 738-9479.

19 SUNDAY

Boston ♦ "Lesbian Sex and Safety" Workshop with Jennifer Firestone and Louise Rice. The Center, 338 Newbury St. 4-6pm. For more info 267-0900 x287.

Cambridge ♦ Annual Martin Luther King Brunch. Hosted by Men of All Colors Together. All invited. Phillips Brooks House, Harvard Yard. 12-4pm. For more info 266-4378.

Western MA ♦ MetroWest GALA. Potluck. 8:30pm. For more info and location (508) 881-7931, (508) 653-2509.

20 MONDAY

Boston ♦ Open casting call for extras in safe sex video. Among those present will be the Hat Sisters. Avelon, 15 Lansdowne St. 5-10pm. For more info 437-6200.

21 TUESDAY

Cambridge ♦ Sexual Harassment: Beyond the Hill/Thomas Dispute. Panelists include Mergeret Burnham, Pol Sci Dept. and Ann Russo, Women's Studies Dept. MIT, Bldg. 4, rm 183, 77 Mass. Ave. 2-4pm. Free. For more info 253-3849.

22 WEDNESDAY

Cambridge ♦ "Movies with a Capital Q: a gay and lesbian film series at MIT." Showing "No Skin Off My Ass," directed by Bruce LaBruce. Bldg. 66-110, 25 Ames St. 7&9pm. For more info 253-3599.

Boston ♦ "Bese Camp," a play by playwright Sarah Dreher which examines 3 women's emotional/sexual relationships. Play runs Wed.-Sat. through 2/15. Triangle Theatre, 58 Berkeley St. For more info 426-3550.

Boston ♦ Greater Boston Business Council. Cocktails and hors d'oeuvres. Speaker: Polly Laurelchild of Lotus. \$20 members, \$25 guests, cost includes full dinner. Reservations required. For more info 236-GBBC.

23 THURSDAY

Boston ♦ "The Boys Next Door" presented by the Mission Hill Theatre at Mass. College of Art. Show runs 1/23-25, 1/30-2/1. 621 Huntington Ave. 8pm. \$8, \$4.50. For more info 269-4576.

Cambridge ♦ Screening of "Nine to Five," starring Lily Tomlin and Dolly Parton. Commentary by Film editor Kathy Malo. Sponsored by the Literature Faculty and Women's Studies at MIT. Bldg. 66, rm 110. 25 Ames St. 7pm. Free. For more info 253-3599.

Dorchester ♦ "Our Young Black Men are Dying and Nobody Seems to Care." An original musical play dealing with AIDS, poverty, homelessness, gang violence, drugs and the oppression of urban life. Show runs 1/23-25. The Strand Theatre, 543 Columbia Rd. \$17.50. For more info 296-9589, tickets 931-2000.

24 FRIDAY

Brookline ♦ Am Tikva holds traditional Shabbat services. Schoolhouse Auditorium of Temple Sinai, 50 Serwell Ave. 8pm. Call 926-2536.

Cambridge ♦ "Political Correctness: The Campaign to Silence Differences?" Panel discussion with Barbara Schulman, Yukiko Hanawa and student journalists from "Analyst" and "Thistle." Fourth in the series "Gender, Race and Ethnicity in the U.S." Bldg. 4, rm 163, 77 Mass. Ave. 2-4pm. Free. For more info 253-3649.

New York, NY ♦ Lesbian Movie Night. Two films "The Blank Point: What is Transsexualism?" and "Linda/Les and Anne: A Love Story." The Center, 208 W 13th St. 8pm. For more info (212) 620-7310.

Los Angeles, CA ♦ The 11th Annual Lawyers for Human Rights Banquet. Speaker: Urvashi Vaid. Biltmore Hotel, 506 So. Grand Ave. \$40, \$45, \$50. For more info (213) 788-9224.

25 SATURDAY

Waltham ♦ WOW's 2nd Anniversary Potluck Dinner. 7pm. For more info 893-0742, 893-0361.

Boston ♦ Multicultural Story Hour. For children (3-8) of Lesbian and Gay parents. FCHC, 7 Haviland St. 10-11:25am. For more info 267-0900 x292.

26 SUNDAY

Somerville ♦ Gay, Lesbian and Bi Network. Potluck, new people encouraged to attend. For more info and to RSVP 623-3366.

Boston ♦ "In Boston: The Fight Against Racism and Empire in 1900 and Today" The Community Church of Boston, 565 Boylston St. 11am. For info 266-6710.

27 MONDAY

Cambridge ♦ Bisexual Women's Network. Intro meeting, all women welcome. The Women's Center, 46 Pleasant St. 7:30-9pm. For more info 625-2472.

28 TUESDAY

Boston ♦ "Families of the 90s: Acquiring Rights and Recognition." Panel discussion sponsored by GLAD. Boston City Hall, Piedmonte Rm. Wheelchair accessible. 7pm. For more info 426-1350.

Quincy ♦ Healing Service for all those affected by AIDS. Quincy Community United Methodist Church, 40 Beale St. 7:30pm. ASL interpreted. For more info 628-7665.

29 WEDNESDAY

Cambridge ♦ "Movies with a Capital Q: a gay and lesbian film series at MIT." Showing "Khush," "Age 12: Love with a little 'I'," "Jollies" and "Transportations." Bldg. 66-110, 25 Ames St. 7&9pm. For more info 253-3599.

Springfield ♦ "The Military: Mixed Message." Seminar topic at Springfield College. Open to public. Locklin Hall, rm 233. 7-9pm. Free. For more info (413) 788-3221.

30 THURSDAY

Jamaica Plain ♦ Open mike with Sharon Sue Kleinman. Cronos' Harvest, 761 Centre St. 7:30pm. For more info or to sign up 983-9530.

Boston ♦ "Exercise and HIV" Workshop on fitness for the mind, body and immune system sponsored by AAC, FCHC and the Boston Living Center. AAC, 131 Clarendon St. Free, no registration required. 7-9pm. For more info 267-0900 x287.

Portland, ME ♦ "An Introduction to Lesbian and Gay History," a four-week discussion course taught by Howard M. Solomon of Tufts University and sponsored by The Matlovich Society. Course runs 1/30, 2/8, 2/20, 3/5. MS office, 72 Pine St. \$20 non-members

31 FRIDAY

Brookline ♦ "Building Bridges," a sexuality awareness program hosted by Am Tikva. Temple Sinai Schoolhouse, 50 Sewall Ave. 7:45pm. For more info 926-2536.

SATURDAYS

Cambridge ♦ Swingtime. Monthly lesbian, gay, bi swing dance with authentic big band sound. First Sat. of month. Old Cambridge Baptist Church, 1151 Mass. Ave. 8:15-9pm. \$6 includes refreshments. For more info 629-2219.

Boston ♦ BLOW (Boston's Leathermen On Wheels). New social club for gay motorcyclists now forming. For more info and location 783-9296.

Boston ♦ Frontrunners. Meet at Metropolitan Health Club for 2 to 5-mi. run along Charles. Lockers and showers \$1.00. 10am. Also: Tues. 11:45pm. at MHC; Wed. 6:45 pm. at Hatch Shell; Sun. 3:00pm. at Jamaica Pond Boathouse. Info: Sara 524-4025.

Boston ♦ "Two-Steppin' for AIDS." Texas Two-stepping and line dancing for the HIV positive community and their friends. At the Boston Living Center, YWCA, 140 Clarendon St., 7th fl. Third Saturdays, 7:00-12:00pm. Donations go to direct services for people with AIDS. Info: 236-1012.

Cambridge ♦ Single Mothers' Support Group. Free drop-in group with child care, alternate Saturdays. Women's Center, 46 Pleasant St. 11am-12:30 pm. 354-8807.

Boston ♦ Pink Flamingos. TV/TS of New England. 4 to 8 pm. 338 Newbury St., 2nd fl. 247-2927.

Boston TV ♦ PrideTime—Boston G/L TV, with Cynthia Pape. 7:30 p.m. Boston Neighborhood Network, channels A3 and A8. Also on Cambridge Cable Channel 19, 7 pm. Tuesdays, and on other systems; check listings.

Jamaica Plain ♦ Women's Coffeehouse. Musical entertainment, usually. 8 pm. Cronos' Harvest, 761 Centre St. \$5 suggested donation. 983-9530.

Cambridge ♦ A multicultural story hour for children aged 3-8. Sponsored by FCHC and Lesbian Mothers Group. Third Sat. of every month. Info: 267-0900 ext 292.

SUNDAYS

Woburn ♦ Chiltern Tennis Assoc. Meets each Sun. for singles and doubles. For more info (508) 670-0988.

Boston ♦ Boston Alliance of G/L Youth (BAGLY) Drop-In Center. St. John the Evangelist Church, 35 Bowdoin. (800) 42BAGLY.

Boston ♦ Work Issues Support Group. 2 to 4 pm G/L Comm. Cir., 338 Newbury St.

Boston ♦ Boston Strikers Soccer Club. Weekly novice and club scrimmages. All levels. 3 pm. Info: Erik 423-0929 or Jeff 876-7612.

Cambridge ♦ Lesbian Sports. Magazine Field, Memorial Dr. Spons. by DOB. Softball 4 to 8 pm; volleyball 6 pm 'til dark. \$1. Info: Steph 625-9551.

Boston ♦ Dignity Mass. Liturgy followed by a social



hour. St. John the Evangelist Church, 35 Bowdoin St. 5:30 p.m. 536-6518.

Boston ♦ Western Orthodox Church Mess. Arlington St. Church, 351 Boylston St. 227-5794.

Provincetown ♦ Christian Healing Service. 5:30 pm. 96 Bedford St. (P'Town AIDS Support Grp.) Potluck dinner to follow. (508) 487-3866.

Boston ♦ Metropolitan Community Church Worship/Fellowship. 131 Cambridge St. (near Govt Ctr.). 7 pm. Info: Rev. Tennis 437-0420.

Boston ♦ Narcotics Anonymous. UGM. The Center, 338 Newbury St. 8 pm. 247-2927.

Boston ♦ The Gay Dating Show. WUNR 1600AM. 10:30pm-2:30 am.

Boston ♦ Different Strokes Swim Team. Coached work-outs for swimmers of all abilities. 10:15. Info: 767-0449 or 282-3110.

MONDAYS

Manchester, NH ♦ ACT UP/NH. Meets Mondays. Manchester Public Library, 405 Pine St. 7pm. For more info (603) 647-4224.

Boston ♦ New Support Group for Recovering Women with HIV/AIDS. Sponsored by Women, Inc. Call Megda or Christine for a screening interview 442-6166.

Boston ♦ Positive Directions. Peer-led support group for HIV+ people. Boston Living Center, 140 Clarendon. 12:25 p.m. 262-3456.

Boston ♦ Chiltern Downhill Skiing Lessons. Monday nights at Nashoba Valley ski area. Info: Jim 843-3968.

Boston ♦ Monday Night Dinners for PWA's and Friends: about 100 people meeting every Monday at AAC for dinner. No reservations required. 8 p.m. AAC, 131 Clarendon St. 437-6200.

Dorchester ♦ Alcoholics Anonymous. First Parish Church, Mtg. Hs. Hill. Beginners 6:30, hardhats 8 p.m.

Boston ♦ Queer Nation meets 1st and 3rd Mondays at new location: Local 28, 58 Berkeley, 3rd Floor. 7:00 pm.

Worcester ♦ AIDS Project Worcester. A support group for family, friends, concerned others dealing with HIV. 305 Shrewsbury St. 7-8:30 pm. (508) 755-3773.

Cambridge ♦ Lesbian Rap Group. The Women's Center, 46 Pleasant St. 8-10 pm. 354-8807.

Cable TV ♦ "Between Takes." Often a g/l slant on events. Boston A3 Mondays 9:30 pm. Cambridge CCTV Thursdays 8:30 pm. Rhode Island Interconnect A Fridays 8:30 pm. Other areas: check listings.

TUESDAYS

Boston ♦ Tefilat Refuat Hanefesh. "Service of the Healing of the Soul," for Jewish Patients, their families and healthcare providers. First Tues. of month. 6pm. For more info 566-3960.

Boston ♦ Gay Fathers of Greater Boston. Meetings held 1st and 3rd Tues. of month. Lindemann Center, 25 Stanford St. \$2 donation. 8-10pm. For info 742-7897.

Boston ♦ Boston Coalition for Black Lesbians and Gays. 2nd Tues. of month. Harriet Tubman House, 566 Columbus Ave. For more info 424-6989.

Jamaica Plain ♦ Batacoda Belles rehearsal. Open to women of color. Multicultural Arts Center, Centre St. 7-9pm. For more info 864-5067.

Providence, RI ♦ ACT UP/Rhode Island. Call for meeting place (401) 461-4191.

Gloucester ♦ Healing Circle / Positively Clean and Sober. Healing circle 6:30 to 8 p.m., open to anyone facing chronic or life-threatening illness. Pos. C&S 8 to 9 p.m., for people living with HIV and dealing with subst. abuse issues. N. Shore AIDS Project, 19 Pleasant St. (508) 283-0101.

Boston ♦ ACT UP/Boston. The Living Center, YWCA, 140 Clarendon St. 7 p.m. 49-ACTUP.

Cambridge ♦ Bisexual Women's Rap. The Women's Center, 46 Pleasant St. 7-8:30. 354-8807.

Cambridge ♦ Eating Awareness and Body Image Group. The Women's Center, 46 Pleasant St. 7-9pm. 354-8807.

Medford Radio ♦ Dyke on the Mike with the Nolsy Nelly Show — queer radio. WMFO 91.5FM. 10am-12pm. Tufts U. radio. For info 381-3800.

Medford ♦ "We the People"—with feminist Shella Parks. WMFO 91.5FM. 7-9a.m. Tufts U. radio.

Worcester ♦ Support Group for HIV+ G/B Men and Their Significant Others. Closed meeting. AIDS Project Worcester. 305 Shrewsbury St. 7-8:30 p.m. (508) 755-3773.

Boston ♦ L/G Freedom Trail Band Rehearsals. No audition necessary. Mass College of Art, Longwood and Brookline Ave. 7:15 p.m. 266-0628.

Boston ♦ The Buddy Program orientation. Sponsored by AAC. 4th Tues. of month. AAC offices, 131 Clarendon St. 7:30pm. For more info 437-6200 x450.

Amherst ♦ P-FLAG. Pioneer Valley Monthly meetings held 2nd Tues. of month. Grace Episcopal Church, Parish Hall. 6:30 pm. For info (413) 532-4883.

WEDNESDAYS

Boston ♦ Women in the Building Trades will be offering free introductory workshops. 6:00-8:00pm from 10/30-12/4. At 555 Amory St. Call 524-3010 to

pre-register or for info.

Cambridge ♦ Job search support group. Cambridge Women's Center. 6:30-8:30 pm. Info: 354-8807.

Boston ♦ Sales Networks Program for G/L Business Owners and Supporters of the Community. 7:30 to 9:30 a.m. The Center, 338 Newbury St., 2nd flr. Registration required: Marc Spencer 262-2400.

Hyde Park ♦ Women's Pick-Up Hockey. MDC Hyde Park Rink (near Dedham). 8 to 9 e.m. Info: Janice 326-1600 x350.

Boston ♦ Boston Alliance of G/L Youth (BAGLY). Open to youth age 22 and under. 35 Bowdoin St. New persons' meeting 6 pm.; women and men meet separately 6:45 to 7:30; general meeting 7:30 pm. (800) 42-BAGLY.

Cambridge ♦ Lesbian Al-Anon. Wheelchair accessible. Women's Center, 46 Pleasant St. 6:30 to 8 p.m. 354-8807.

Springfield ♦ Nemes Project Meeting. New chapter with weekly quilting meetings. All welcome. Frontier. 19 Pearl St. 7 to 10 p.m. (413) 788-7459

Worcester ♦ Supporters of Worcester Area G/L Youth (SWAGLY). Social support grp. for youths 22 and under. 7 to 9 p.m. United Congregational Church, 6 Institute Road. 7 to 9 p.m. (508) 755-0005.

Boston ♦ "Sey It Sister"—feminist, gay-positive radio. WMBR 88.1 FM. 7pm.

Boston ♦ Bisexual Adult Children of Alcoholics. Mass. General Hospital. 7:30 p.m. Info: Marge 259-1559.

Bridgewater ♦ S. Shore G/L Alliance. 7:30 to 9 p.m. Bridgewater Ctr. Primarily a social group of age 25+, but all welcome. Info: Glen 293-5183 or Dave 294-0367.

Worcester ♦ Support Group for HIV+ who are in Substance Abuse Recovery. Closed meeting. AIDS Project Worcester. 305 Shrewsbury St. 7:30 to 9 p.m. (508) 755-3773.

Amherst ♦ Queer Nation meets 8:00-7:00pm at Bangs Community Center, 70 Boltwood Walk. Info: P.O. Box 202, Hedley, MA 01035 or (413) 584-4213.

THURSDAYS

Boston ♦ The Boston Monthly HIV Medical Update. 2nd Thursday of each month at 7:30pm. John Hancock Conference Center, 40 Trinity Place (near Copley Green and Back Bay/South End Orange T stations). Info: 262-3456.

Somerville ♦ The Thursday Night Dinner Program offers meals to PWA's HIV+ and friends at the Methodist Church. One block from Davis Square Red Line Station. Info: 686-4130.

Boston ♦ Boston Area Rape Crisis Center drop-in group for women who have been raped. 492-RAPE.

Boston ♦ Names Project Quilting Bee — for the AIDS Memorial Quilt. Sewing supplies and support provided. Boston Living Ctr., 140 Clarendon St. 7th flr. 7 to 9 p.m. Info 451-9003.

Portsmouth, NH ♦ Out and About. A lesbian social and support group. Info: Keryn (603) 749-5852.

Provincetown ♦ Positive PWA Coalition Weekly Rap Session. 7:30. 155 Bradford St. Peer led. (508) 487-3998.

Boston ♦ The Group. Discussion and social hour. The Center, 338 Newbury St. 734-2076.

Boston ♦ L/G Ice Hockey Practices and Intersquad Scrimmages. All levels. 9 p.m. Gtr Bos. rink. Info: John 350-6063, Al 522-1408.

Cambridge ♦ GAMIT Study Break. (GAMIT = Gays at MIT.) GAMIT lounge, 142 Memorial Dr.

Boston ♦ Coalition for Lesbian and Gay Civil Rights general meeting. Third Thurs. of every month. 6:30-8 pm. The Center, Room 206, 338 Newbury St. For info 266-2956.

Boston ♦ Lesbian and Gay Caucus of the National Writer's Union. The Center. 6-8pm. 338 Newbury St. For info 442-4693, 344-8096.

FRIDAYS

Watertown ♦ GLOW: G/L of Watertown. 395-4664.

Boston ♦ GCN Friday Night Stuffing Party. Come stuff the paper, eat pizza, and make new friends. GCN, 62 Berkeley St. 5 p.m. 426-4469.

Provincetown ♦ Safe Sex Brigade and Anti-L/G/B Violence Campaign. Volunteers meet on steps of P'Town Post Office Friday and Sunday nights at 11:30 p.m. through Labor Day. Info: ACT UP (508) 487-2063.

Danbury, CT ♦ Danbury Area Gay Men's Support Group. 312 Main St. 7:30-9pm. For more info (203) 744-0104.

Boston ♦ Friday Night at the Movies. The Center. 7pm. \$2 suggested donation, 338 Newbury St. For info 247-2927.

ONGOING

Boston ♦ "50 Photos: A Phase I, Randomized Trial." Exhibition in conjunction with "Day Without Art". Ready to use cameras will be distributed to 50 HIV positive individuals to take photos about their lives. Photographic Resource Center, B.U., 602 Comm. Ave. For more info 353-0700.

Somerville ♦ Pride Time TV. National and local news show, part of Gay Cable Network. Airs in Boston Sat. 7:30pm channel A3; Airs in Cambridge Mon. & Thurs., 7pm channel 19. Airs in Somerville Thurs. 9pm channel 3.

By E. Carlotta

With the recommendation of a poet's lover, I rushed to the Cine Rio (located near the Mexico City cathedral), which was showing porno films. On *La Calle de Cuba* almost next door to the cine, I stopped at a street restaurant. They had a large barrel that I thought held some kind of fruit drink. Only 700 pesos (25 cents). I got a large glass. *Tepache*, I learned later, is brewed pineapples. Ice cold, the drink gave me a real zing.

Inside the theater, everything looked familiar, even the movies. Filmed in Hamburg, dubbed into English and subtitled in Spanish; or filmed in Spain, spoken in Italian, dubbed in Spanish.

Of course, I didn't pay much attention to the films themselves. I caught the eye of a tall man with angular features, wearing black denim, a black and yellow flannel shirt, rough and rugged. We were both standing in the back of the theater, surveying the crowd; I glanced at him and sat down in the side back row, which had only two seats. With a good view of his crotch, I aroused his interest and he began groping himself. I looked longingly at his black, polished boots. I remembered the old saying that you could recognize cops by their shoes.

He moved over behind my seat and groped himself some more. I was sitting on the aisle. I moved over one seat. After politely saying *con permiso*, he sat down next to me. I moved my leg next to his (the seats were close and we both were big men) and brushed my hand against his thigh. Then I moved quickly to the men's room and entered the toilet; he soon came in. By standing up, I got a good view of the urinal. He pulled out his cock and shook it vigorously, although it wasn't hard. Then he left and I sat down. A cop came in, a young man with tight blue pants. I stood up and got a good look at him; he came over to the stall and said, "*Un momentito*." I thought at first he wanted the stall. I came out and offered him some toilet paper. In such places it's good to carry your own since the house doesn't carry such luxuries. He smiled and said, "*Gracias no*" and asked me to come with him.

Mordida (bite)

A true story involving cops and cruising for public sex



A design motif from ancient Mexico

We went through the theater together and ascended into a back room, which was the emergency fire escape from the top balcony. His partner was there, an older man with hard boiled eyes, piercing and mean. First they asked for my identification; I gave them a xerox of my passport. (Friends had warned that the cops would steal a passport, since it could be valuable.) They had me empty my pockets; they took and kept my lubricant, comb, condom and toilet paper. They counted my money and asked, "*Drouga?*" At first they may have thought the lubricant was some kind of drug since it was packaged in aluminum foil. They carefully searched me and missed only a 50 mil peso note in my shoe (they did check the tops of my socks). The only thing I didn't want to lose was my

college ID, which I needed for the library and for eating. It had taken me a month to get the ID and I had no idea how long, if ever, it would take to get a replacement.

Very briefly we discussed my crime. They were the classic good cop and bad cop; the cute one would even caress me, lead me gently by the arm and look deeply and touchingly into my eyes. The bad cop said this was not the United States, homosexuality was illegal in Mexico. (This, of course, is a lie, but public indecency is a crime and who knows what is decent?) I had touched the other man who was in street clothing and working with the uniformed team.

The bad cop left to tend to another victim they had clipped (this was a mass production job). I was sitting down by the good cop and

staring at his crotch, which was half hard. He opened his jacket and fingered his gun and looked into my eyes. When I rubbed my leg against his, he seemed to like it and he liked me moving my mouth closer to his cock, but then he heard the bad cop returning and told me to sit down on the step.

When the bad cop returned, we began the bargaining. In Spanish the slang word is *mordida* (bite). They could take me in to *gubernación* [the dreaded police headquarters] or I could pay them. The bad one opened with a bid of \$1000 U.S. dollars (3,000,000 pesos). I countered with a bid of 100,000 pesos (\$33 U.S.). As the bidding developed, the mean cop wrote figures on his hand, so that there could be no confusion. (He dropped his bid to 800,000 pesos.) Then we worked with paper, he pulled out his field report book for me to write down my now higher bid of 300,000 Mexican pesos (\$100 U.S.), and I saw page after page of similar bargaining. (Were they all from that day?) One curious amount was 279,000 Mexican pesos. Why such an odd number, I wondered?

Finally we settled on a figure of 400,000 pesos; they would keep my identification, I had an hour and a half to return to my room, get the money and return. We all said the time in Spanish and the cute one (who knew a few English words) said "seven o'clock." I was very kindly led out as I left I saw the plainclothesman going to the balcony with another queen. With the uniformed cop by my side, I couldn't say much. I went home, got the money and returned with it. They were shaking down the victim I had seen before. The bad cop counted my money; the good cop led me out; the bad cop went to work on the current victim.

In the course of the negotiations (all of which were in Spanish), I had tried to indicate in as delicate language as possible that I wanted to offer my sexual services as part of my payment. I spoke of *mas otras cosas* ("other things more than the money"). When asked what I meant by that, I could only smile and glance at their crotches. This was part of the bargaining I was most uncertain about. Had I propositioned or touched them,

Continued on page 10

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